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The Messages of the Bible

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VOLUME IX

THE MESSAGES OF JESUS ACCORDING TO THE SYNOPTISTS

The Messages of the Bible

THE MESSAGES OF JESUS ACCORDING TO THE SYNOPTISTS

THE DISCOURSES OF JESUS IN THE GOSPELS OF MATTHEW, MARK, AND LUKE, ARRANGED AS FAR AS FEASIBLE IN THE ORDER OF TIME, AND FREELY RENDERED IN PARAPHRASE

BY

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PREFACE

IN accordance with the aim of this series, this volume seeks to present to those interested in the New Testament the best established results of careful yet fearless scholarship. The claim is not made that it is an original contribution to the difficult problem of the origin of the synoptic gospels. To gain, however, real insight into the message of Jesus to all time in these first three gospels an independent and protracted investigation of the material had to be undertaken. Of course, only results are given, and these must be given in untechnical terms. So far as possible, each position taken has been carefully weighed and tested, but the arguments by which conclusions have been reached can only be hinted at. When, many years ago, the writer first began to independently study the three first Gospels in their relations one to another, the discovery was made that these inter-relations invested them with new charm, and fresh fields of inquiry were at once opened up. In the light of this inter-relation many familiar passages have acquired greatly increased significance. It is earnestly hoped that a study of these synoptic Gospels from a point of view, new to some, may make the simple beauty of the story of Our Lord's life and work more real to many. Such a volume is not a substitute for careful independent

work on the part of the reader, but is intended to incite to such study, and in some measure to guide and direct it. The writer's endeavor has been to gain, so far as possible, the very words of Jesus; for this purpose recourse had to be had to every aid to the recovery of the exact words and the original literary form of the discourses of Jesus. Then it was sought to put these before the reader in a way that would suggest again the rhythmic beauty of the original teaching. The material of the teachings of Jesus had to be arranged in a systematic way, and then, by paraphrase, the content conveyed to the student. The side headings are intended to indicate the essential thought of the passage. The author's thanks are due in a very special manner to the editors of the series, whose kind and considerate co-operation has been of the highest value. To Professor Briggs and to Professor Frame, of Union Theological Seminary, are also due most hearty thanks for reading the manuscript and making many kind and helpful suggestions and corrections. That the ideal of the author has not been reached it is needless to say. The task of condensation involved many sacrifices and much hard work. The object of the series prevents references at length to the authorities used, but the debt to many is a heavy one. It is, however, impossible not to make mention in a special manner of the writer's obligations to Professor Bernhard Weiss. Since student days in Berlin, in 1882, when first his lectures called the author's attention particularly to

synoptical criticism, each new volume from Professor Weiss's pen has increased the debt of lasting gratitude owed to him by the author in common with so many others. In the deep desire to kindle new interest and new enthusiasm in the hearts of many for the divine message of love and hope and redemption brought us by Jesus, our Prophet, Priest, and King, this book is added, with many misgivings, to the series expounding the Messages from God's Revelation to mankind.

THOMAS CUMING HALL.

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INTRODUCTION

INTRODUCTION

I

THE SYNOPTIC QUESTION

The first three gospels have received among New Testament scholars the name Synoptic, because they present the life and teachings of Jesus from the same general point of view, and give the nearest approach to a comprehensive and harmonized picture of Jesus's earthly life. They are sharply separated in style and contents from the fourth gospel. They all three cover about the same ground in nearly the same chronological order. About four hundred and fifty verses out of two thousand eight hundred and ninety are common to them all, and only about one-third of the total is given but once (omitting the opening material of Matthew and Luke). The relationship between the three is too marked to be accounted for by the fact that they are simply dealing with the same life. The details are often linked together in the same way, words and phrases are repeated exactly, and the very peculiarities of speech that strike the ear in one are found embedded in the totally different style of the others. A close relationship

certainly exists. The synoptic question, as discussed by New Testament scholars, is: What is the cause and nature of that relationship? Did Mark and Luke borrow from Matthew, or do all depend on the same sources? If so, what was the form of the borrowing, and what are the sources?

The question is further complicated by differences that must be called divergences. It is hard, for instance, to construct the actual history of the call of Peter from the widely differing accounts, given in Mark 1 : 16-20 and Luke 5 : 1-11. The "Sermon on the Mount" in Matthew becomes in Luke the sermon on a "level place" (Luke 6 : 17), nor is it possible to know in just which form the Aramaic original is best reproduced. There are, moreover, curious reduplications that require study. In Mark we do not find these,[1] for 9 : 35 and 10 : 44 are not, strictly speaking, of such a character. The conception of service is the same, but the form differs. But in Luke, and still more in Matthew, we find repetitions which strike us as remarkable in such short accounts of so fruitful a life as they record. For instance:

The Lamp not Hidden	Luke	8 : 16	and	11 : 33
Nothing Hidden Unrevealed	"	8 : 17	"	12 : 2
Who Has Shall Receive	"	8 : 18	"	19 : 26
Taking Up the Cross	"	9 : 23	"	14 : 27

[1] Save in the miracle of feeding the multitude, which may not be such a reduplication, see page 79.

Saving Life by Losing It	Luke	9 : 24	and	17 : 33
Ashamed of Jesus	"	9 : 26	"	12 : 9
The Pharisee's Ambition	"	11 : 43	"	20 : 46
The Humble Exalted	"	14 : 11	"	18 : 14

As Mark is the shortest gospel, and the freest from such repetitions, its examination forms the basis for nearly all recent conjectures regarding the composition of the three gospels. It is a narrative. It is generally conceded to be the oldest of the gospels, and an examination of it and Matthew at once reveals the fact that practically all of Mark is found in Matthew. The exceptions of any note are: Mark 1 : 21-28 (the healing in the synagogue), grouped by Matthew in 4 : 24 with other healings; Mark 4 : 26-29 (the parable of the Kingdom as a seed), which Matthew leaves out, in view of his chapter 13; Mark 7 : 32-37 (the healing of a deaf-mute), which Matthew also groups in the miracle narratives of chapters 8, 9, as he does also the story of the blind man of Bethsaida, Mark 8 : 22-26; cf. Matthew 9 : 27. Matthew also omits Mark 9 : 38-40 (the strange exorcist), Mark 11 : 11 (Jesus's first visit to the temple), and 12 : 41-44 (the widow's mite). With these exceptions, practically all the material of Mark was known and used by Matthew, and often it is repeated in exactly the same words.

It is further remarkable that the order in which the material is used is about the same. Both deal with John the Baptist's mission as the beginning of Jesus's ministry, and

follow the same thread of events until the crucifixion. But Matthew has far more material than Mark. Over thirty paragraphs of importance are omitted by Mark which are given by Matthew. Had Mark taken from Matthew, he would not have omitted so much. In every case of an omission by Matthew a good reason why he did so may at least be surmised. On these and other grounds it is now the generally accepted opinion that Mark is the narrative upon which Matthew relied in good part, not only for his historical material, but also for his arrangement of the story. Matthew changes the language, comments upon and transposes the material, but never so much that the Mark narrative is not quite plain throughout.

In the same way Mark's material is known and used by Luke. Where it is not used the same general subject-matter appears in another form, or is omitted for reasons some of which may be plausibly conjectured. The only striking exception is chapters 6 : 45 to 8 : 26 of Mark, which includes the walking on the water and the second feeding of the multitude. But if Mark knew Luke, the omissions of important sayings are quite inexplicable. Mark omits almost the entire group of sayings known as the Sermon on the Mount, as well as many discourses of Jesus. Luke professes to have used sources. One of these we may fairly assume to have been Mark. He moreover introduces the material in about the order of Mark. There are two

prominent exceptions. The imprisonment of John he puts with the history of John in his preliminary narrative, and the rejection of Jesus at Nazareth he places at the very beginning of Jesus's Galilean ministry. Elsewhere he simply seems to transpose episodes, as in the order of the institution of the last supper and the prophecy of his betrayal; or he seems to confuse some other account, or to condense his material in a very perplexing way, as in the order of the trial. Luke is not always careful in details. We hear of Peter's wife's mother (4 : 38) before Peter's call in Luke 5 : 1-11. At the trial, Mark's order, where Jesus is mocked after the process, is more likely than Luke's, where it takes place before anything has been done. But on the whole, Luke, like Matthew, seems to be familiar with Mark's material and to use it in about the order that Mark does. Where he does not do so, reasons may be, at least, suggested for the change. There is no good reason for supposing an "older Mark" from which all have drawn material. Our present Mark may contain additions and changes made by later hands, as in chapter 16 : 9-20, but on the whole it is safe to assume that in Mark we have the "Narrative of miracles" from which both Matthew and Luke took the main thread of their history, and that they knew it in the order in which we have it. Luke used it perhaps more freely than Matthew. Half the words Mark uses are found in Matthew, but only one-third of them in Luke. In vocabulary and style, Mark and

Matthew are most nearly related, Mark and Luke farthest apart. And in nearly every case of divergence from Mark's order his can be shown to be at least more likely than that of either Matthew or Luke.

There is a farther point to be considered in the relation of Matthew to Luke. It is apparent that both use material, though in different ways, not found in Mark and peculiar in its character, but common to both. It seems unlikely that Matthew knew Luke and yet left out the parables which Luke gives so beautifully, or that Luke knew Matthew in its present form, and made no attempt to harmonize the family tables with which both begin. Hence it is worth while to separate that material common to Luke and Matthew but not given in Mark. The moment this is done it is seen at once that this material consists of sayings and sermons of Jesus. They are used freely, gathered together by Matthew, as in the Sermon on the Mount, and distributed over Jesus's life by Luke in close connection with the historical events with which they might suitably be associated. This "Collection of Sayings" must have been a written source to judge from the verbal agreements, but it must have been quoted freely by the authors of Matthew and Luke, for it has been broken up, and its material used out of its original order. This source it is impossible to restore completely. Some of its material may be perhaps found in the words peculiar either to Matthew or Luke. But in the main it is as follows:

The Sermon of John the Baptist.—Matt. 3 : 7-12 ; Luke 3 : 7-9 and 16, 17.

The Temptation Dialogue.—Matt. 4 : 3-10 ; Luke 4 : 3-12.

The Justice or Righteousness Address.—Matt. 5 : 3-48 ; 7 : 1-6 and 12-27 ; Luke 6 : 20-49 ; 11 : 33 ; 12 : 58 ff. ; 16 : 17 ff.

Address to the Centurion.—Matt. 8 : 5-12 ; Luke 7 : 2-10 ; 13 : 28-30.

Directions to Evangelists.—Matt. 8 : 19-22 ; 9 : 37 ff. ; 10 : 5-16 and 23-25 and 40 ff. ; 11 : 20-27 ; 13 : 16 ff. ; Luke 9 : 57 ; 10 : 16 and 21-24.

Talk about John the Baptist.—Matt. 11 : 2-19 ; Luke 7 : 18-35 ; 16 : 16.

The Beelzebub Saying.—Matt. 12 : 22-37 ; Luke 11 : 14-23.

The Demand for a Sign.—Matt. 12 : 38-45 ; Luke 11 : 24-26 and 29-32.

The Pharisees Denounced.—Matt. 23 : 1-39 ; Luke 11 : 39-52 ; 13 : 34 ff.

The Directions for Prayer.—Matt. 6 : 9-13 ; 7 : 7-11 ; Luke 11 : 2-4 and 9-13.

Relation to Possessions.—Matt. 6 : 19-34 ; Luke 12 : 22-34 ; 11 : 34 ff. ; 16 : 13.

The Lake Parables.—Matt. 13 : 31-33 and 44-46 ; Luke 13 : 18-21 (cf. Mark, Chap. 4).

Confession to be Public.—Matt. 10 : 26-39 ; Luke 12 : 2-12 and 51-53 ; 14 : 26 ff.

Various Directions.—Matt. 18 : 7 and 12-22 ; Luke 15 : 3-10 ; 17 : 1-4.

The Supper Parable.—Matt. 22 : 1-14 ; Luke 14 : 16-24.

The Apocalypse.[1]—Matt. 24 and 26 ; Luke 17 : 23-37 ; 12 : 39-53 (cf. Mark 13 : 3-32).

[1] This perhaps strictly does not belong either to the narrative of Mark or to the "Collection of Sayings," but represents a separate source.

It is possible that the whole of Matthew 24 : 1-51 belongs to it. Perhaps also the parable of the talents, and on the other hand the Lake Parables may have formed no part of it. These are questions for whose decision the data are wanting.

Apart from the "Narrative" of Mark and the "Collection of Sayings" just noted, Matthew has his own material peculiar to him :

	Matthew
The Family Descent	1 : 1-17
The Birth of Jesus	1 : 18-25
The Magi, Flight and Home in Nazareth	2 : 1-23
A Sabbath Saying	12 : 5, 11
Parable of the Tares	13 : 24-30 and 36-43
Parable of the Net	13 : 47-50
Peroration to Parables	13 : 51 ff.
Peter on the Water	14 : 28-31
Evil Plants Rooted Up	15 : 13 f.
The Words of Jesus to Peter	16 : 17-19
The Temple Tax	17 : 24-27
The Children's Angels	18 : 10
The Ungrateful Debtor	18 : 22-35
The Eunuch Saying	19 : 10-12
The Apostles' Reward	19 : 28
The Vineyard Parable	20 : 1-16
The Parable of the Two Brothers	21 : 28-32
The Parable of the Virgins	25 : 1-13
The End of the World	25 : 31-46
The Saying of Jesus when Arrested	26 : 52 ff.
The Death of Judas	27 : 3-10

	Matthew
The Message of Pilate's Wife	27 : 19
Natural Signs at Jesus's Death	27 : 51-53
The Watch at the Grave	27 : 62-66; 28 : 11-15
The Appearance to the Women	28 : 1-10
An Appearance to Disciples	28 : 16-20

Where Matthew collected these memories it is impossible to say, but that some of them have the marks of the old Jerusalem community [1] is fairly generally acknowledged.

There remains then the peculiar material of Luke to

[1] Early in the history of the Church the character of the Jerusalem community became distinct (Acts 11 : 3, 4; 15 : 1, 2; 21 : 21-26; Gal. 2 : 7-16). This community never lost its strong Jewish and Old Testament character. At the same time the personal traditions and memories of Jesus's activity must have been both more numerous and more vivid there than anywhere else. There was no central church in Galilee to preserve them, and to Jerusalem the disciples must have more and more drifted for work and companionship. Thus the church at Jerusalem became an authority to appeal to which was natural (Acts 15 : 1, 2), reminding us at once of Matthew 16 : 17-19. The Temple tax incident would naturally be remembered in Jerusalem. The distinctly Jewish character of the saying about children's angels is, of course, evident. As the memories of Jesus's words passed over to the Gentile Church many little touches of Jewish thought were lost, many names of Jewish saints were forgotten. But the distinctly Jewish and Jerusalem coloring is marked in a line of tradition to which apparently Matthew had access, and in which as a student of the Old Testament he had a special interest. Note particularly such details as 27 : 3-10; 27 : 51-53 and 28 : 11-15. In all these references the Jewish-Christian Church had more interest than the Gentile Church. The objections and explanations of Jewish opponents had more reasonableness and more importance for Matthew than for either Mark or Luke, and the traditions of the Jewish-Christian community at Jerusalem seem to have influenced his use of the material at his disposal.

consider. Like that peculiar to Matthew it extends over the whole life of Jesus as follows:

	Luke
Prologue	1 : 1- 4
Prophecy of John's Birth	1 : 5-25
Prophecy of Jesus's Birth	1 : 26-38
The Annunciation	1 : 39-56
Birth of John	1 : 57-80
Birth of Jesus	2 : 1-20
Circumcision of Jesus	2 : 21-39
Visit to Jerusalem as a Boy	2 : 40-52
Sayings of John	3 : 10-14
Fishing of Peter	5 : 4- 9
Raising of Widow's Son	7 : 11-17
Parable of the Two Debtors	7 : 36-50
The Waiting Women	8 : 1- 3
The Samaritan Rejection	9 : 51-56
Warning to Disciples	10 : 17-20
Parable of Good Samaritan	10 : 25-37
Mary and Martha	10 : 38-42
Importunity in Prayer	11 : 5- 8
Benediction of a Woman	11 : 27-28
Parable of the Rich Man	12 : 13-21
Parable of the Returning Lord	12 : 35-37
Parable of the Two Servants	12 : 47, 48
Jesus's Baptism of Fire	12 : 49
Signs of the Times	12 : 54-56
Judgments Interpreted	13 : 1- 5
Parable of the Fig-tree	13 : 6- 9
Healing on the Sabbath	13 : 10-17
Herod's Plot	13 : 31-33

	Luke
Sabbath Healing	14 : 1- 6
Table Talk	14 : 7-14
Two Parables of Discipleship	14 : 28-33
Parable of the Prodigal Son	15 : 11-32
Parable of the Unjust Steward	16 : 1-12
Dives and Lazarus	16 : 14, 15; 19-31
Parable of the Servants	17 : 7-10
The Ten Lepers	17 : 11-19
The Saying about Lot	17 : 28-32
Parable of the Unjust Judge	18 : 1- 8
Parable of the Pharisee and Publican	18 : 9-14
Zacchæus Incident	19 : 2-10
Lament over Jerusalem	19 : 41-44
The Words at the Supper	22 : 28-38
Arraigned before Herod	23 : 6-12
Words on the Way to the Cross	23 : 27-31
The Repentant Thief	23 : 39-43
The Appearance at Emmaus	24 : 13-35
Closing Scene	24 : 36-53

Two things will impress the reader who will go carefully through the material peculiar to Luke as a whole. The first is that liturgical elements apparently enter into it. This is more particularly the case at the beginning and at the close. In the second place the parables are the important contribution. It was noticed in speaking of Mark (page 6) that a great gap was left in his material by Luke (Mark 6:45 to 8:26). This is more than offset, however, by Luke's detailed account of the journey to Jeru-

salem. How far he gathers about this period various traditions known to him but not found in the narrative, or how far they represent an actual Perean source, it is impossible to say. But to the Perean ministry Luke assigns some of the most beautiful of Jesus's teachings. There seems no doubt that Luke also had access to sources of information, which, like those of the fourth gospel, were based upon the memories preserved in the early Church at Jerusalem, so that the poems with which he opened his gospel represent old Jerusalem traditions.

We may then conclude, not as absolutely established, but as fairly certain: (1) That Mark represents, very nearly at least, the original simple story of the wonderful miracles of Jesus together with a short account of his best remembered words underlying both Matthew and Luke. (2) That a "Collection of Sayings" was used more or less freely by both Luke and Matthew, to all of which, however, Mark did not have access, or at least did not use. (3) That Matthew had material peculiar to himself, which covers the range of Jesus's life. (4) That Luke had traditions either oral or written (a) of Jerusalem hymns and church liturgies, (b) a collection of the parabolic teachings of Jesus peculiar to himself. As a working hypothesis, subject to modification in detail, this represents the view that seems to answer the largest number of questions raised by the resemblances and differences of the Synoptic Gospels.

II

THE CHARACTERISTICS OF THE SEVERAL GOSPELS

1. *The Gospel of Matthew*

There is now little doubt that our present Matthew is an original Greek writing, and not a translation. The tradition of Papias that Hebrew (Aramaic) was the language of the original gospel of Matthew has no intrinsic improbability. We can only then say that the apostolic gospel is either lost to us, or forms one of the sources of the present Matthew. Whether or not the "Collection of Sayings" was this gospel we have not the data to determine. Nor is it possible to fix the date of the Greek gospel. The older commentators made it A. D. 41-45, which is certainly too early. Recent conjectures have set it at A. D. 130-140, which is too late. The evidence goes to show that it was after A. D. 70, but how long after must remain uncertain.[1] This is more particularly the case because of its composite origin. The matter that connects the "Collection of Sayings" with the "Story of the Miracles" is not as old as either of these sources. Faithfulness in transcription evidently prevented the final editor from reducing all to a homogeneous writing as would a modern historian. Certain facts are clearly manifest:

[1] Some good authorities still maintain an earlier date, such as A. D. 60 or even A. D. 55.

(1) The gospel is from a Jewish Christian, who writes with the Messianic conception of Jesus as the dominating idea, to Jewish Christians familiar with the law, but living outside of Palestine. He is also acquainted with the original Hebrew text of the Old Testament. The quotations in 2 : 15 from Hosea 11 : 1 and in 2 : 23 from Isaiah 11 : 1 would be meaningless if taken from the Greek translation, which Matthew generally uses; so also the quotations in 12 : 18-20; 13 : 35; 27 : 9, 10, seem to reflect the Hebrew.

(2) It interests the writer to bring his history into close analogy with the Old Testament. The address of the angel to Joseph reminds the reader of the scene with Abraham, Genesis 17 : 19. The Wise Men come almost in perfect accord with the words of Isaiah 60 : 6, 7. Herod slays the children as Pharaoh had done centuries before. The gospel is full also of predictions fulfilled by events in Jesus's life, as, for instance, those of Hosea 11 : 1 and Jeremiah 31 : 15. As Moses fasted forty days and then gave the law, so Jesus fasts, and the comprehensive Sermon on the Mount follows the fast, although Luke scatters this material over the whole ministry. Everywhere the writer sees fulfilment of prophecy, although at times his citations require a large element of subjective reflection to make them applicable, as for example that from Zechariah 11 : 12 in 27 : 7.

(3) It is, however, as a Jewish Christian that he records

the life of Jesus. Hence the attitude of Jesus to the law (cf. Sermon on the Mount), to the temple and to the ritual is carefully defined and the unbelief of Judaism shown to be unwarranted. From the beginning when the heathen bring gifts to the cradle, to the final commission (28 : 19), the heathen world is recognized as the prospective heir to the heritage lost to Judaism (cf. Vineyard parable, etc.). He it is who combats the calumny of the Jews that the disciples have stolen the body of Jesus. He also records the Jews' exclamation, "His blood be upon us and upon our children."

(4) In Matthew the rising centralized Church found most comfort. Alone in Matthew of all the gospels does the word "church" appear (16 : 18 and 18 : 17). In the Sermon on the Mount Jesus's teachings are made a formal constitution for the Kingdom whose world triumph is confidently expected (25 : 31). The ecclesiastical order is even anticipated in 18 : 15-19, and in 19 : 11, 12 there is recognition of what became early ascetic teaching. In Matthew also the simpler baptismal formula of the New Testament books (Acts 2:38 ; 8 : 16 ; 10 : 48 ; 19 : 5 ; Rom. 6 : 3 ; Gal. 3 : 27) becomes the trinitarian one (28 : 19).

(5) The faithfulness in transcription from the "Collection of Sayings" and the "Story of the Miracles" is seen in the frequent reduplications of Matthew. For in this transcription is to be found the simple explanation of these repetitions. They were found by both Matthew and Luke

in their sources, and taken from both. Thus in Matthew are found the following duplicates:

	Narrative	Sayings
Family Divisions	10 : 21	10 : 35
Who Has Shall Receive	13 : 12	25 : 29
The Sign of Jonah	12 : 39	16 : 4
Taking Up the Cross	16 : 24	10 : 38
Saving Life, Losing It	16 : 25	10 : 39
The Offending Member	18 : 8	5 : 29
Divorce Forbidden	19 : 9	5 : 32
Faith Moving Mountains	21 : 21	17 : 20
The Hearing of Prayer	21 : 22	7 : 8

These are not all the examples, but are those which by reference to style and to the "Collection of Sayings"—as found in Luke's gospel—can be identified as belonging to it. Four also appear twice in Luke. Other lines of evidence, not suitable for reproduction here, such as the grammar, the vocabulary, and the quotations from the Old Testament point to the same result. The two distinct original sources explain the frequent differences in point of view observable within the limits of the gospel. On the one side the heathen world is presented as the ultimate goal of Jesus's work (28 : 18), and on the other sharply defined Jewish particularism appears, as in 5 : 17-20, where the law is regarded as still in force even to the letter; or in 10 : 5 with its prohibition of missions to the heathen; or in 10 : 23 where Israel is to be the soil until "the coming"

for the spread of the gospel; and in 23 : 3 where the Pharisees are still regarded as final religious authorities. These belong to the old historic source, reverence for which compelled their insertion, even after a wider gospel had gained the day.

In style Matthew surpasses Mark, but is inferior to Luke. He arranges his material in groups with the familiar figures three, seven, and ten often determining the range of his narrative (compare the table of descent, 1 : 1-17 with its groups of seven). He gives seven[1] parables (13 : 1-52) where Mark gives three (Mark 4 : 1-34). He enumerates seven woes (23 : 13-32). He gathers the discourses of Jesus and inserts them in the narrative as explaining the activity of the Master. The rabbinical training and habits of thought appear in his reflections and selection of material.

2. *The Gospel of Mark*

Mark's gospel has an entirely different audience in view from Matthew's. The purpose of Matthew is to set forth the Messiah and the Messianic Kingdom from a point of view intelligible and effective chiefly for those who were Jews by birth and training. With Matthew the evidence

[1] The words that close the series of parables are the fragments of a parable which Matthew passes over perhaps in the interests of his scheme of seven, making verse 51 close the parable, and simply inserting the words of verse 52 as a comment on the whole series.

that Jesus is the promised Messiah is fulfilment of prophecy, with Mark the corresponding evidence is his power to work miracles and to forgive sins. Mark addresses a non-Jewish public. Only once, therefore, does he quote the Old Testament. He omits customs and ways unfamiliar to the non-Jewish church, or explains them when cited, and he assumes an actual ignorance of the geography and language of Palestine on the part of his readers (cf. 3 : 17; 5 : 41; 7 : 11; 7 : 35; 14 : 36; 15 : 22; 15 : 34). Nor is it unlikely from the Latinisms, the knowledge of Roman customs, and such an explanation as that concerning the widow's coin (two *lepta* make a *kodrantes*, 12 : 42) that the gospel was either written in Rome or to Rome or to those familiar with Roman ways. The tradition that Peter's recollections were written down by Mark ("not in order") goes back to Papias, and the gospel has touches, indeed, that make this explanation very likely (1 : 29; 1 : 36; 3 : 16; 8 : 29). In all the really important epochs of the history we find Peter named. He is the first called and the first in the catalogue of names. He is the first to recognize Jesus as the Messiah, the first to promise fidelity, and the first to be rebuked. He also was the first to see the risen Jesus among the apostles; and yet there is no such primacy claimed for him as in Matthew 16 : 18. Jesus calls him "Satan," and his denial of Jesus is not covered up. Everything points in the gospel to its being very early, and on the basis of an eye-witness's vivid

remembrances. No eye-witness suits the narrative so well as Peter. Nor is it unlikely that Paul and Peter both influenced the young John Mark, who seems to have been reconciled to Paul even after the latter's quarrel with Barnabas over him (cf. Acts 12:25; 13:5; 13:13; 15:37-39; Philemon 24 and 2 Tim. 4:11). The gospel is not a theological treatise and the theological advances of Paul have no place in it, but the spirit of universalism is dominant. The whole world is to hear the gospel (13:10; 14:9). There is no mention of the forbidding of a Samaritan or Gentile mission, nor is the temple any more the centre of worship. The Gentile community knew little of Pharisees and Sadducees, hence Mark speaks but little of them, and then generally in connection with the Jewish theologians, against whom he has the bitterest feelings. It is the "chief priests and scribes" who put Jesus to death, and it was no doubt the Jewish theological party which made the most trouble for the early Gentile Church about the time Mark wrote. This time may be conjectured to have been A. D. 60 to 70. Mark's gospel is distinctly a "layman's gospel" (Wernle). It is a simple, direct narrative; there is less reflection and expansion than in either Matthew or Luke. It forms the basis for them both; historically it is of the greatest value. It is also a single writing in which "sources" cannot be distinctly traced as in Matthew and Luke. The only possible reduplications are the closely parallel sayings 9:35 and

10 : 43, which still seem independent, and the narratives of the feeding of the five and four thousand, which were possibly different traditions of the same event, but included by Mark because he particularly emphasizes the miracle element in the life of Jesus.

3. *The Gospel of Luke*

The third gospel presents many questions yet waiting their solution. As in the case of the gospel of Matthew, the sources can be traced. They are expressly acknowledged in the prologue (1 : 1-4). No more than Matthew or Mark is Luke an eye-witness (1 : 2). It is as vain also to dogmatize on the exact date of the origin of his gospel. As in the case of Matthew, internal evidence makes it almost certainly after A. D. 70, but before A. D. 100. The purpose of the writing is also evident. Like the gospel of Mark it was written to the Gentile Christian community. But Theophilus represented the cultured and philosophically trained circle to whom also Paul addressed much of his writing, and especially the Greek speaking and thinking portion of the Church. Indeed, there are words and phrases that strongly suggest affinity with Paul in style at least. At the same time there is no trace of any "anti-Petrine" spirit, once so strongly asserted. On the contrary, phrases that Mark, on the basis of Peter's own account perhaps, unhesitatingly inserts (Mark 8 : 33=Matt. 16 : 22, 23), Luke omits; and the account of the denial is

softened in a marked degree. Peter was, no doubt, already the venerable martyred memory to be gently and reverently spoken of. There are evidences in Luke, as also in Matthew, of some of the conceptions that, grossly exaggerated, became dominant misconceptions in the old Catholic church, such as the peculiar estimation of poverty and riches as such. Compare the Sermon on the Mount with Matthew's version, the parable of the rich man and Lazarus, and also the emphasis in the first on leaving all and following Jesus. In dealing with Luke's gospel, however, it is well to remember that he avowedly used sources, and that these may now be distinguished with reasonable assurance. The narrative is to be compared with Mark, upon which, in point of material and arrangement, it is evidently dependent. Then the question arises, does Luke or does Matthew give us the most accurate rendering of the "Collection of Sayings?" This question cannot yet be considered as settled, and for the purposes of this volume Matthew's arrangement is the more convenient, although in special places Luke commends himself to us by the ease and grace of his version.

In regard to the rest of Luke it is vain to say that an absolute conclusion has been reached. In general he gives us (a) A collection of hymns with short historical notes regarding the occasion of each hymn. (b) Six miracles peculiar to himself. (c) Twelve parables peculiarly beautiful and only given by him. It is not too much to say

that one might almost reconstruct Christianity from the material peculiar to Luke. That he had, therefore, a source at his disposal of great value to us is evident. That he knew Matthew seems unlikely, but he seems to have been in touch with a set of Jerusalem traditions from which Matthew also drew. No doubt the service of both temple and synagogue influenced the early Jerusalem Church, but more particularly the rich service of the temple. Liturgical forms might easily preserve these memories that were lost elsewhere. Perhaps from such services, and it may be from some collection of parables or oral traditions of the Perean ministry, he drew the traditions of Christ's teachings which, in their easy, graceful Greek, have a charm which Matthew in some respects lacks, and to which the hurried, straightforward Mark did not aspire.

III

THE NARRATIVE GIVEN BY MARK

The following table outlines the narrative of the ministry of Jesus as given in the main by Mark with the parallel passages from Matthew and Luke.[1] A glance shows how dependent the other two Synoptics are on Mark in material and arrangement.

[1] The attempt to arrange the Synoptic accounts in harmony with the material of John's gospel is difficult. No such effort is attempted in this volume.

Introduction	Mark	Luke	Matt
The birth of John predicted		1:5-25	
The birth of Jesus foretold		1:26-38	
Mary visits Elizabeth		1:39-56	
John the Baptist is born		1:57-80	
Jesus is born		2:1-20	1:18-20
Story of the Magi; flight into Egypt and the Settlement in Nazareth			2:1-23
The Circumcision and Presentation in the Temple		2:21-39	
In Jerusalem as a boy of twelve		2:40-52	
Jesus with John in Judea	1:1-6	3:1-6	3:1-6
John points out and baptizes Jesus	1:7-11	3:15-18	3:11, 12
Jesus is tempted	1:12, 13	4:1-13	4:1-11
Jesus then goes to Galilee	1:14, 15	4:14, 15	4:12-17
Calls the first Disciples	1:16-20		4:18-25
All go to Capernaum	1:21-28	4:31-37	
Where he heals a Demoniac and Peter's wife's mother	1:29-34	4:38-43	8:14-17
Jesus preaches throughout Galilee and heals a leper	1:35-45	5:12-16	8:2-4
Returns from the Desert and heals a Paralytic	2:1-12	5:17-26	9:1-8
Here Levi (Matthew) joins him	2:13-17	5:27-32	9:9-13
He discusses Fasting	2:18-22	5:33-39	9:14-17
First Conflict with the Pharisees over Sabbath keeping	2:23-28	6:1-5	12:1-8
Defends his Disciples and heals a man with withered hand on the Sabbath	3:1-6	6:6-11	12:9-14
The Crowds begin to gather about him and he heals many	3:7-12	6:17-19	12:15, 16
Jesus then calls the Twelve for special Work	3:13-19	6:12-16	10:2-4
His Friends attempt to control him	3:20, 21		
Scribes from Jerusalem say he "has a devil"	3:22-30		12:25
When his Relatives again call for him	3:31-35	8:19-21	12:46-50
He teaches in Parables by the Seaside	4:1-34	8:4-8	13:1-9
Crossing the Lake in a Storm he stills it	4:35-41	8:22-25	8:18-23-27

	Mark	Luke	Matt.
Preaching in the country of the Gerasenes (Gadara, Matt.), he heals a demoniac..	5:1-20	8:26-39	8:28 9:1
The miracles of healing the daughter of Jairus and the woman with the issue of blood (on the other side of the sea).	5:21-43	8:40-56	9:18-26
Rejection in Nazareth.....	6:1-6		13:53-58
He sends forth Disciples (perhaps identical with the sending in Luke 10:1).	6:7-13	9:1-6	9:35 10:14
Herod hears of and passes Judgment on Jesus	6:14-16	9:7-9	14:1, 2
He has already caused John to be beheaded.....	6:17-29	3:19, 20	14:3-12
The Disciples return	6:30, 31	9:10	
The five thousand are fed by Jesus[1]...	6:32-44	9:10-17	14:13-21
Perhaps also those referred to in.....	8:1-10		15:32-39
Jesus walks upon the Sea.....	6:45-52		14:22-33
He comes to Gennesaret, where Crowds await him.....	6:53-56		14:34-36
Discussion with regard to Ritual Washings	7:1-23		15:1-25
He then visits Tyre and Sidon and cures the Syrophœnician woman.....	7:24-30		15:21-29
Returning, he heals a deaf-mute.....	7:31-37		15:29-31
Jesus has a further Conflict with the Pharisees.....	8:11-21		16:1-12
Goes to Bethsaida and there cures a blind man.....	8:22-26		
Thence he journeys to Cæsarea and there questions the disciples about his identity. Peter's answer	8:27-30	9:18-21	16:13-20
Jesus now foretells his Death.....	8:31-38	9:22-27	16:21-28
He is there transfigured before the Three.....	9:2-13	9:28-36	17:1-13

[1] The reduplication of the feeding of the multitude, one of two possible reduplications in Mark's gospel, seems from internal evidence to be the same miracle in two versions. If, however, anyone is convinced by the difference in details—four thousand and five thousand—seven baskets and twelve baskets, etc., that there was a second miraculous feeding, then it must be placed *after* the visit to Gennesaret (Mark 6:53-56).

	Mark	Luke	Matt.
Coming down, cures the epileptic boy..	9:14-29	9:37-43	17:14-20
He makes a secret Journey through Galilee	9:30-33	9:43-45	17:22-27
Teaches his Disciples	9:33-41	9:46-50	18:1-5
Jesus now sets his face toward Jerusalem	10:1-12		19:1-12
On the way blesses little Children	10:13-16	18:15-17	19:13-15
Answers the rich young Man	10:17-31	18:18-30	19:15-30
And tells again to his Disciples what awaits him	10:32-34	18:31-34	20:17-19
The brothers James and John prefer a Request	10:34-45		20:20-28
He heals a blind Man on his way to Jericho	10:46-52	18:35-43	20:29-34
Here he dines with Zacchæus		19:1-10	
Jesus enters Jerusalem	11:1-11	19:29-40	21:1-11
And weeps over the City		19:41-44	
Jesus curses the fig-tree	11:12-14		21:18, 19
Purges the Temple	11:15-19	19:45-48	21:12-17
The Chief Priests trapped by a question about John	11:27-33	20:1-8	21:23-27
Teaches by searching Parables	12:1-12	20:9-19	21:33-46
			21:28-32
			22:1-14
Is questioned about tribute Money	12:13-17	20:20-26	22:15-22
And further about the Resurrection	12:18-27	20:27-38	24:23-33
And about the chief Commandment	12:28-34	20:39-40	22:34-40
And about the Messiah being David's Son	12:35-37	20:41-44	22:41-44
Denounces the Scribes and Pharisees and bewails Jerusalem (Matt.)	12:38-40	20:45-47	23
He praises the Widow and her Mite	12:41-44	21:1-4	
He begins his Predictions of Woe and of his Second Coming	13:1-37	21:5-36	24:1-32
He is at this time teaching in the Temple in the Day-time		21:37, 38	
Probably describes the last Judgment at this time			25:31-46
The Chief Priests now plot against him	14:1, 2	22:1, 2	26:1-5
He is anointed in Bethany	14:3-9		26:6-13

	Mark	Luke	Matt.
Judas betrays him	14: 10, 11	22: 3-6	26: 14-16
Preparation for the Feast made by Disciples	14: 12-18	22: 7-15	26: 17-21
At the table Jesus foretells his Betrayal	14: 18-21	22: 21-23	26: 21-25
And institutes the Supper	14: 22-25	22: 15-20	26: 26-29
Going to the Mount of Olives he foretells Peter's denial	14: 26-31	22: 31-39	26: 30-35
His passion in Gethsemane	14: 32-42	22: 40-46	26: 36-46
He is taken Prisoner	14: 43-52	22: 47-53	26: 47-56
The Trial is begun before the Sanhedrin	14: 53-65	22: 54, 55	26: 57-68
Where Peter denied his Lord	14: 66-72	22: 55-62	26: 69-75
Jesus is struck by Bystanders and reviled		22: 63-65	
And questioned as to his Authority	15: 1	22: 66	27: 1, 2
He is then brought before Pilate	15: 2-15	23: 2-25	27: 11-26
Pilate's wife warns him to beware as Jesus is just			27: 19
Pilate sends Jesus to Herod		23: 4-16	
On Herod's return of Jesus, Pilate washes his hands			27: 24, 25
And the Soldiers maltreat Jesus	15: 16-20		27: 27-31
And lead him away to crucify him, one Simon bearing the Cross	15: 20, 21	23: 26	27: 32
The Crucifixion	15: 22-32	23: 32-38	27: 33-44
The Death of Jesus	15: 33-41	23: 44-49	27: 45-56
His Burial	15: 42-47	23: 50-55	27: 57-61
Pilate puts a Watch before the Grave			27: 62-66
Judas hangs himself			27: 3-10
The Disciples find Jesus's tomb empty	16: 1-8	23: 56	
The Women see Angels [1]		24: 9	28: 1-8
Appearances of Jesus		24: 13-49	28: 9-10
			28: 16-20
And his Ascension		24: 50-53	

[1] It is not possible to determine the order of events after the crucifixion. Nor does Paul help us in his well-known order of 1 Corinthians 15: 5-8. John's gospel is equally difficult to harmonize with the Synoptic accounts. We may say that the balance of evidence is that Mary and Peter see Jesus first, then, after appearing to separate individuals, he appeared to the assembled disciples. The account (or accounts) that closes Mark is suspected too strongly to be called a first-class authority; and it contains little not given elsewhere.

IV

THE LITERARY FORM OF JESUS'S TEACHING

There yet remains much to be done in satisfactorily distinguishing between the forms in which Jesus himself taught and the media through which those teachings come to us. In the first place, Jesus spoke, no doubt, an Aramaic dialect, the dialect of Northern Palestine (Mark 5 : 41 ; 15 : 34). We have therefore only Greek versions of his sayings. To reach their original literary form it must be remembered that Jesus was brought up in the atmosphere of Old Testament prophecy, that he lived the life of a Jewish teacher or rabbi, and adopted, without question, the literary forms familiar to his hearers. Yet he spoke, not as the scribes (Mark 1 : 22), but with authority. His was a new prophetic voice and his impassioned earnestness lifted his discourse up into the region of prophetic poetry, with its balanced sentence, its parallelism, and its rhythm.

The next question is : " If Jesus spoke Aramaic, were his sayings recorded in that dialect ? " If so, the number who would understand them would be very small. Even his words on the cross were misunderstood (Mark 15 : 35), and that by men who at least knew enough Hebrew to be familiar with Elias. To gain a large hearing the dialect of Jesus must very soon have been rendered into Hebrew. Hence it may be that for the " Collection of Sayings "

which represents so fully the teachings of our Lord, we must go from the Greek translation to the Hebrew rendering of the Aramaic original in order to gain any idea of the original literary form. The fall of Jerusalem made the Church so overwhelmingly Greek in tongue that we only possess the Greek readings—although at any time original Hebrew versions may be discovered. A careful study of the "Collection of Sayings" has enabled competent experts to conjecture more or less accurately the original literary forms in which Jesus probably taught. We might surmise in advance that three great literary developments would influence this form. Jesus came with new ethical inspiration, and the Wisdom Literature (Proverbs, etc.) would naturally furnish him with a literary model. As we shall later see, this influence has been traced in the "Collection of Sayings." He was, moreover, a new prophetic voice, and the impassioned poetic prose of the Hebrew prophetic teachers would also be a natural literary form. He came also predicting the Coming Kingdom, foretold by Daniel, the Book of Enoch (in its pre-Christian form), and all the apocalyptic literature that followed the overthrow of the Persian dominion and survived to his own day. In the "little apocalypse" (Mark 13 : 6-37) we have reproduced the literary style familiar in this class of literature.[1]

[1] The student who desires to become familiar with the forms of wisdom, prophetic and apocalyptic literature, may be referred to the appropriate volumes of the "Messages of the Bible" series.

In treating of the messages of Jesus it is therefore of importance to come to some conclusion as to the literary form that clothed the message. No sane man interprets the Book of Daniel as he does the Epistle to the Romans. That there are degrees of faithfulness in the Greek versions is evident by a comparison of the two versions—for instance—of the Sermon on the Mount in Matthew and Luke. But the fact of our possessing two versions gives the hope of recovering, very nearly at least, the exact Aramaic form of Jesus's teaching. It is, of course, unwise as yet, to dogmatize on the literary character of many of the sayings, but in the subsequent renderings of the Synoptic messages, an attempt, at least, will be made to catch something of this literary character and here and there to reproduce it, however rudely, in the paraphrase.

INCIDENTS INTRODUCTORY TO THE GOSPEL MESSAGE

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Matthew and Luke give us early traditions of the incidents that preface Jesus's birth, which are unnoticed by Mark or John, or Paul, or indeed by any of the other canonical writers. These are accounts of the prophecy concerning John the Baptist and the foretelling of the coming of Jesus as Messiah, the events accompanying the miraculous birth of our Lord, and two tables giving his family history. These two tables it is quite impossible, with the means at our disposal, to bring into harmony. It can only be said that in all probability both treat Joseph as the legal father of Jesus.

I

THE PROPHECY CONCERNING JOHN (Luke 1 : 5-25)

The account seems to be an early narrative, and is used by Luke to preface what appears to be an early hymn. It is, no doubt, a translation from a Hebrew hymn, possibly used very early in the Jewish Christian Church in a liturgical and perhaps responsive service. A childless and aged

Announcement of the birth of John the Baptist (Luke 1 : 5-13)

couple of Aaronic priestly descent, Zacharias and Elizabeth, are promised a son. The angel appears in the temple to Zacharias while he is ministering there and assures him that Elizabeth will bear a son.

The angel continues:

The character and mission of John as the forerunner (Luke 1 : 14-17)

Thou shalt have blessing and gladness,
And many will rejoice in his birth,
For, great in the sight of Jehovah,
Nor spirits nor wine shall he drink,
But be filled with the spirit of holiness
And that from the womb of his mother;
And many of Israel's sons
Will he turn to Jehovah their God.
He foreruns in the power of Elijah,
Reconciling to fathers their sons,
And turning rebels to visions of justice,
Fitting a people prepared for Jehovah.

The incredulity of Zacharias and his sentence (Luke 1 : 20)

Zacharias, exactly in the spirit of Abraham, asks how he may know this, seeing he is aged and his wife stricken in years. To this the angel replies, "I am Gabriel who stands in God's presence. I was sent to speak to you these glad tidings. Now, see, you shall be silent, not able to speak, until the day that these things come to pass, because you believed not my words, which shall be fulfilled in their time."

Then follows the miracle of dumbness falling on Zacharias, which is cured only when the infant John is circumcised

(Luke 1 : 64). But Elizabeth says devoutly, when she realizes her condition : " Thus Jehovah dealt with me in the days he looked (favorably) upon me, to take away my shame among the people."

Elizabeth's pride and joy (Luke 1 : 25)

II

THE MESSIANIC PROPHECY (Luke 1 : 26-38)

Again the same angel Gabriel is sent to a virgin called Mary in Nazareth (compare Matt. 2 : 23, which passage seems wholly to ignore this one in Luke).

Mary was betrothed to Joseph. Again the story of the annunciation to Mary, like that to Elizabeth, is a setting for an ancient hymn of prophetic praise. This hymn is distinctly on the plane of the Jewish Messianic hope. Note the expressions " Joshua," " Son of the highest proclaimed," " the throne of David his father," and " Jacob's household." The hymn is :

Mary fear not! for thou hast found favor with God!
Behold thou shalt conceive and shalt bring forth a son
And his name also thou shalt call Joshua!
For he shall be great, the Son of the Highest proclaimed!
Jehovah shall give him the throne of David his father;
He shall rule Jacob's household forever;
Of his Kingdom there shall be no end!

The son of Mary to be the long awaited Messiah (Luke 1 : 30-33, 35)

The spirit of Holiness shall fall on thee,
The Power of the Highest o'ershadow thee,
Hence that holy thing shall be proclaimed,
The Son of Jehovah!

The angel also tells her of what is to come to Elizabeth, and Mary meekly resigns herself to Jehovah's will.

III

THE SALUTATION NARRATIVE (Luke 1 : 39-56 ; cf. 1 Sam. 2 : 1-10)

Mary is described as seeking seclusion with her kinswoman Elizabeth, who greets her in an impassioned strain:

Mary to be greatly honored and blessed (Luke 1 : 42-45)

Blessed art thou among women!
And blessed the fruit of thy womb!
Whence comes my Lord's mother to me?
When thy salutation fell on my ears,
For joy leaped the babe in my womb.
Ah, blessed is she that believed,
For fulfilled are things told by Jehovah.

To this Mary replied:

Mary's joy at God's fulfilment of his promises (Luke 1 : 46-55)

My soul exalts Jehovah,
My spirit exults in God, my deliverance,
He hath looked on his bondmaiden's shame,
And from now generations shall bless me.

He hath done to me great things—the Mighty One,
And holy his name!
His pity is on all generations,
On them that do fear him.
The strength of his arm is revealed,
He has scattered the haughty in heart,
Princes he tore from their thrones,
And the lowly he raised up on high,
The famished he filled with good things
And the rich he sent empty away.
He hath helpèd Isráel—his Son,
Remembering mercy
(Thus he promised our fathers),
Toward Abraham's children forever.

IV

THE HYMN OF ZACHARIAS (Luke 1 : 57-80)

In due time John the Baptist was born and Zacharias recovered from his dumbness. A feeling of exultant expectancy is voiced by Zacharias:

Praise Jehovah, the God of Isráel,
For his people he came making ransom,
He raised up a horn of salvation
In the household of David his Son
As he spake through the Holy Ones' mouths,
From the time when the prophets began.

Jehovah's redemptive purpose about to be fulfilled (Luke 1 : 68-70)

That Israel might render him true service (Luke 1 : 71-75)

Salvation he wrought from our foes,
From the hands of all those who did hate us.
To our fathers he mercy displays
And remembers his holy agreement,
His oath unto Abram our father
To give us respite from our foes,
That thus we might fearlessly serve him,
In justice and piety walking
Throughout all the days of our life.

The boy John to be the herald of Jehovah's mercy (Luke 1 : 76-79)

And thou child shalt be henceforth proclaimed,
A prophet of (God) the most High
For thou shalt precede Jehovah,
To make ready before him his highway.
To make known to his people salvation,
On the taking away of their sin,
Through the merciful heart of our God,
Whose dawn from on high hath appeared,
To those sitting in darkness of death,
Guiding feet on the pathway of peace.

V

THE BIRTH OF JESUS (Matt. 1 : 18 to 2 : 23; Luke 2 : 1-7)

The two narratives in Matthew and Luke are evidently dominated by the different interests of the writers. Matthew urges the fulfilment of Old Testament prophecy, while Luke continues to use the history as occasions

for the introduction of the early songs of the church. Matthew sees five prophecies fulfilled in the early history of Jesus.

(1) The prophecy of Isaiah 7 : 14 (Greek version),

> Behold a virgin shall conceive
> And shall bring forth a son,
> And they shall call his name Emmanuel,

The fulfilment of the prediction of the virgin birth (Matt. 1 : 18-25)

is fulfilled in that Joseph, by the direction of an angel, takes Mary, even after her conception, to be his wife on being informed regarding the nature of her child.

(2) The prophecy of Micah 5 : 2 (freely from the Hebrew),

> And thou Bethlehem, land of Judah,
> Art in no wise least among the princes of Judah:
> For out of thee shall come forth a governor
> Which shall be shepherd of my people Israel,

Realization of Micah's prophecy in the birth at Bethlehem (Matt. 2 : 1-12)

is fulfilled in that Jesus was born there, and "wise men," or astrologers from the East, came to Jerusalem seeking the "King of the Jews." Herod is "troubled and all Jerusalem with him," and the scribes decide that the Messiah will be born in Bethlehem. The astrologers who were first to see the star, Herod sends to find and report where in Bethlehem the King is born, and promises to come and worship him. But the astrologers being warned of his treachery, turned aside after offering their gifts, for Herod only sought the death of the young child.

Fulfilment of Hosea's prophecy in the sojourn in Egypt (Matt. 2 : 13-15, 19-21)

(3) The third prophecy (Hosea 11 : 1 from the Hebrew), "Out of Egypt have I called my Son!" found its fulfilment in that Herod's threat is made known to Joseph by an angel, and he flees with wife and infant to Egypt. only to return thence when warned that the danger is past.

Fulfilment of the prophecy of Jeremiah in the slaughter of the children by Herod (Matt. 2 : 16-18)

(4) The fourth prophecy (Jeremiah 31 : 15, freely quoted from the Hebrew),

> A voice was heard in Ramah,
> Weeping and great mourning,
> Rachel weeping for her children;
> And she would not be comforted,
> Because they were not,

Matthew regards as fulfilled by the cry that goes up from the mothers of the children. Herod is thought of as slaying them, in the hope of thus destroying the infant King.

The prediction that the Messiah should be called a Nazarene (Matt. 2 : 22, 23)

(5) The fifth and last prophecy (Isaiah 11 : 1), "That he should be called a Nazarene," is obscure, Nazareth is never mentioned either in the Old Testament or the apocryphal books. But Matthew sees in the very natural (Luke 1 : 27; 2 : 39) return to Nazareth a special fulfilment of some current Messianic predictions.

Luke's account of the birth of Jesus (2 : 1-7)

Luke makes the narrative the setting for two early hymns, namely "The Angel's Song" and "The Presentation Hymn." His tradition is also more detailed than that of Matthew. A decree from Cæsar Augustus, that all the world should be taxed, necessitated an enrolment by

Quirinius, the Governor of Syria.[1] This brought Joseph and Mary up to Bethlehem, and there her child was born in a manger, or cot.

VI

THE ANGEL'S SONG (Luke 2 : 8-20)

Shepherds watching that night by their flocks see a vision of angels, and the Messiah is announced to them. Then a "multitude of the heavenly host" burst into the joyful song:

The announcement of the birth to the shepherds (Luke 2 : 8-20)

Fear not, I bring you glad tidings,
Great joy which shall come to all people.
To you is a Saviour born [2]
To-day in the City of David.
Glory to God in the highest
And peace among men of goodwill.

The comforted shepherds seek out the manger and worship. Mary keeps all these things in her heart.

[1] For a discussion of the historicity of this enrolment see the commentaries *ad locum*, and Professor Rhees's "Life of Jesus," page 52.

[2] Christ the Lord.

VII

THE CIRCUMCISION IN JERUSALEM (Luke 2 : 21-39)

The revelation to Simeon (Luke 2 : 21-28)

In all due conformity to the law Jesus is brought on the eighth day to Jerusalem to be circumcised. There an aged couple greet him. To Simeon, who was "looking for the consolation of Israel" and to whom it had been revealed that "he should not see death until he had seen the Lord's Christ," Jesus is made known as the future Messiah. The venerable saint gives thanks to God:

Simeon's thanksgiving for the realization of God's promises (Luke 2 : 29-32)

Now release thy bondsman, Lord,
According to thy word, in peace
Because mine eyes have seen salvation
Which thou madst ready for all people,—
A light unveiling all the nations,
The glory of thy people Israel.

Simeon's prediction regarding the Messiah (Luke 2 : 34, 35)

Lo he stands for a falling and rising in Israel,
And a sign which is spoken against
And a sword shall pass through thine own soul
That many heart-thoughts may be known.

Anna's blessing (Luke 2 : 36-39)

Anna also blesses the child, but the words of her blessing are not given us.

VIII

JESUS'S FIRST SAYING (Luke 2 : 41-52)

Luke alone records the first saying of Jesus. It is in connection with his visit to the Temple. At twelve he goes up with his parents to the Passover feast, and, becoming separated from them, is found after three days (that is probably two nights and a day) undergoing catechetical instruction in the Temple. The parents, full of anxiety, reproach him, and to them he says:

Why sought ye me?
Knew ye not that I must be
(Engaged) in the things of my Father's house?

Jesus's early devotion to God's service (Luke 2 : 49)

He returns with them, being obedient to them, and "grew in wisdom and stature, and in favor with God and man."[1]

His youthful development (Luke 2 : 51, 52)

[1] It is worthy of notice that these memories cluster about the Temple, and reflect in many ways the life and hope of the Jewish Christian Church. There the personal and family memories would have been kept longest alive through the presence of Jesus's brothers and mother. Moreover, in the neighborhood of the Temple the early service would be more likely to embrace liturgical and responsive elements than where the simple synagogue worship with the teaching function dominant was the model.

THE WORK OF JOHN THE BAPTIST

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From the appearance at the age of twelve in the Temple we have no further notice of Jesus's young manhood until we meet him in company with his kinsman, John the Baptist, on Jordan's banks. There John, wearing the garb of a prophet, eating locusts and wild honey, appears saying: "The Kingdom of Heaven is at hand." This message raises considerable excitement, more particularly in the region of Judea and especially in Jerusalem. Crowds of people, evidently mainly of the lower classes, go out to hear his message. Naturally he arouses the fears and the suspicions of the ecclesiastical authorities. Nor are the civil authorities quite unmoved, since all such religious agitations produce political unrest.

This took place, we are told by Luke (3 : 1, 2), in the fifteenth year of Tiberius Cæsar: Pilate being the governor in Judea, Herod the tetrarch in Galilee, his brother Philip tetrarch of Ituræa and Trachonitis, while Lysanias was tetrarch of Abilene. Luke adds that Caiaphas and Annas were the high-priests.

The marked feature of John's ministry was his baptism: a symbolic washing in the river Jordan. He was probably not the author of the symbol, although this is possible. It was more likely the adaptation to his procla-

mation of an existing usage. Such a usage might easily rise from a passage like Ezekiel 36 : 25 :

> And I will sprinkle clean water upon you
> And ye shall be clean.

Or from Zechariah 13 : 1, where a "fountain" is foretold for sin and uncleanness.

I

JOHN'S RELATION TO THE OLD TESTAMENT
(Matt. 3 : 3 ; Mark 1 : 2, 3 ; Luke 3 : 4-6)

The different use made by Matthew and Luke of Mark's quotation from the Old Testament is characteristic of the two writers. The narrative of Mark attributes to Isaiah a quotation which is a composite, beginning with Malachi 3 : 1 and ending with Isaiah 40 : 3. Matthew, learned in the law, corrects the quotation by dropping the Malachi portion. Luke also corrects it, but adds from the Greek version (Septuagint) the next strophe of the prophecy. Thus each of the gospel writers finds the mission of John foretold in the Old Testament :

The herald of Jehovah's gracious purpose (Mark 1 : 2)

> Behold I send my messenger before thy face
> Who shall prepare thy way (Mal. 3 : 1),
> The voice of one crying in the wilderness
> Make ye ready the way of Jehovah,
> Make his paths straight (Isa. 40 : 3).

Luke adds to the prediction that note of universality, which is so strongly present in his message.

The message of universal salvation (Luke 3 : 5)

> Every valley shall be filled
> And every mountain and hill shall be brought low;
> And the crooked shall be made straight,
> And the rough places smooth;
> And all flesh shall see the salvation of God (Isa. 40 : 4).

II

JOHN'S MESSAGE (Matt. 3 : 7-12; Mark 1 : 7, 8; Luke 3 : 7-17)

The message of John is given to us in three versions of varying fulness. Mark's narrative is the shortest, then we have the versions given by Matthew and Luke, taken by them, no doubt, from the old "Collection of Sayings." Luke adds material peculiar to him, gathered, we may suppose, from the sources he had at his disposal apart from the others. Luke gives the message as if addressed to the multitude, but Matthew, perhaps more fittingly, refers it to the ecclesiastical critics of his work:

Warning to the Jewish race and call to the righteous life (Matt. 3 : 7-10; Luke 3 : 7-9)

"You brood of vipers, who warned you to fly from the coming judgment? Produce the fruits of repentance, and do not suppose that God will spare you because you are Abraham's children. For I tell you God could make of these stones of Jordan a new Messianic people. The axe

of judgment is laid at the root of all trees, and that which bears no good fruit will be ruthlessly cut down, and cast into the fire."

At this point Luke adds a dialogue which contains words given only by him. The dialogue form may be Luke's, but the words are characteristic of John's teaching and position. The multitude ask what they should do. John says:

The fruits of real repentance (Luke 3 : 11-14)

"You must establish a real brotherhood by sharing your possessions. If one man has two coats let him give to some one who has none. If one man has food let him do the same. You who gather taxes must not practise extortion. Soldiers are to do no violence, nor exact anything wrongfully, and to be content with their pay."

In the words common in the main to all three sources —Mark's narrative, the "Sayings" and Luke's source— we may detect the antithetical form that marks the gnomic or maxim character, and shows that they were uttered from the point of view of the "Wisdom" books.

The coming one (Mark 1 : 7, 8)

After me comes one stronger than I whose shoestring I am not worthy to loose.
I baptize you with water.
He with the Spirit of Holiness.

He will winnow the contents of his threshing-floor.
The wheat he will gather into his barns,
The chaff he will burn with undying fire.

His work of judgment (Matt. 3 : 12)

III

JOHN'S BAPTISM OF JESUS (Matt. 3 : 13-17 ; Mark 1 :9-11 ; Luke 3 : 21, 22)

All the gospels speak of the baptism of Jesus. Matthew seems to amplify the "Narrative" as given by Mark, while Luke condenses it. Jesus comes from Galilee to the Jordan to be baptized of John. Matthew says that John resisted this, saying:

"I need to be baptized of you, do you come to me?" but Jesus responds, "Permit it at this time, for it is befitting to fulfil all the demands of righteousness," that is, Jesus expresses his desire to be in touch with all the movements looking toward the national realization of righteousness. Then John baptizes him, and Jesus coming up out of the water sees a vision, and hears a voice saying to him, as the Spirit in the form of a dove alights upon him:

Jesus's motive in being baptized (Matt. 3: 13-15)

Thou art my beloved Son.
In thee I am well pleased!

The divine attestation to Jesus's Messiahship (Matt. 3 : 16, 17; Mark 1 : 9-11; Luke 3 : 21, 22)

This signal recognition of the divine character of Jesus, and this marked evidence of God's purpose in sending

him, mark a fitting close to the period of his patient preparatory waiting in private life. From the time of Jesus's baptism until the close of his public ministry there may have been growing distinctness in his Messianic consciousness; there can hardly have been any increase in his certainty with regard to his Messianic character.

THE INTRODUCTION OF JESUS TO HIS MESSIANIC ACTIVITY

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Three steps mark Jesus's preparation for the Messianic activity, the full consciousness of which was perhaps thrust upon him by the vision and the voice heard by him at his baptism. He goes apart to meditate and there turns from false intruding suggestions as to the methods of the Messianic Kingdom. Then, strengthened and resolute, he takes up John the Baptist's work, and to that end he lastly calls together his own disciples.

I

THE TEMPTATION (Matt. 4 : 1-11 ; Mark 1 : 12, 13 ; Luke 4 : 1-13)

The narrative of Mark is brief, emphasizing only the bare facts—that he was driven by divine impulse into the desert, there fasted forty days, was there tested by the Tempter, and was with the wild beasts until at last angels ministered to him. Matthew and Luke add characteristic and dramatic descriptions of the nature of the

temptations. The order differs. Both give the first temptation with almost verbal identity. It would be natural to suppose that Matthew, with his Jewish knowledge and Old Testament traditions, would make the Temple temptation the climax, and that Luke with his universalism would make the mountain scene the last and greatest trial; but the reverse is the case. It is impossible to conjecture the original order. All we know must be the memories of what Jesus told his disciples. That the same order is not preserved possibly points to the frequent practical use of the temptations as separate scenes whose order was thus forgotten. In Matthew's order they are as follows:

The temptation to use his Messianic power for personal ends (Matt. 4 : 1-4; Luke 4 : 1-4)

(1) Jesus, after the fasting and the period of spiritual exaltation through which we may assume he passed (cf. Ex. 24 : 18 and 1 Kings 19 : 8), finds himself in a state, no doubt, of physical and spiritual exhaustion. The Tempter suggests a remedy for wrestling faith and weary body: "If you are the Son of God command that these stones become bread." By the miracle he was at once to test the reality of the Messianic vision and restore exhausted nature. Jesus's faith, however, did not rest on the miracle, but on God's word. Hence he replies, "Man shall not live by bread alone, but by every word, that is every inspiration, proceeding from God's mouth" (Deut. 8 : 3). Jesus will not even begin a test, for that would have implied doubt.

(2) Then the Tempter takes him (in vision, no doubt)

to a pinnacle of the Temple and challenges him to convince the Jewish religious world of his Messianic mission by a miracle that would at once demonstrate to them the character of God's protection; for it is written:

The temptation to conform to the Jewish Messianic ideal (Matt. 4 : 5-7; Luke 4: 9-12)

> He shall give his angels charge about thee,
> On their hands also will they bear thee up,
> Lest perhaps thou dash thy foot against a rock.
>
> —Ps. 91 : 11.

Jesus at once resists the temptation. God cares for us on the path of duty, not on wilfully chosen paths of unnecessary danger, "Thou shalt not tempt, or put to the test, the Lord thy God" (Deut. 6 : 16).

The temptation to use force and other than spiritual means for the accomplishment of his Messianic mission (Matt. 4 : 8-10; Luke 4 : 5-8)

(3) Then the Tempter shows him (again, no doubt, in vision) the glories of the earthly kingdom, and says: "All these things will I give thee if thou wilt fall down and worship me." The way of conquest and force is doubtless the underlying temptation for Jesus in his Messianic consciousness. To worship the world principle and obey it for the sake even of supposed ultimate religious advantage, Jesus, however, firmly refuses. "Get thee hence, Tempter, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Deut. 6 : 13).[1]

[1] In these quotations, as nearly always in the "Collection of Sayings," the Greek translation of the Old Testament is employed.

II

JESUS TAKES UP JOHN'S WORK (Matt. 4 : 12-17 ; Mark 1 : 14, 15 ; Luke 4 : 14, 15)

The narrative in Mark does not assign the arrest of John as the cause for Jesus's going into Galilee, but merely marks the *time* at which he began his ministry. Matthew says, "When he *heard* that John was given up," and Luke simply states that "he returned in the power of the Spirit." It is natural to suppose that Jesus would now take up John's work ; but as Galilee was under Herod, his retirement to Galilee was not to escape John's enemy. It was natural that he should begin in his own land. Matthew, from his full knowledge of Old Testament poetry, considers the removal of Jesus to Capernaum an illustration of God's method of revelation. He quotes Isaiah 8 : 22; 9 : 1, 2, rather freely from the Hebrew :

The contrasts of the divine method (Matt. 4 : 15, 16)

> The land of Zebulun and the land of Naphtali
> Toward the sea beyond Jordan,
> Galilee of the nations !
> The people that sat in darkness
> Saw a great light,
> And to them that sat in the place and shadow of death
> To them did light arise !

The proclamation with which Jesus began his ministry is linked to that of John by the account of Matthew (4 : 17).

It was a bidding of men to repent since the Kingdom is at hand. But doubtless Matthew simply shortens Mark's form (1 : 15) :

The early proclamation of the Kingdom and the call to repentance (Matt. 4 : 17; Mark 1 : 15)

> The time is come,
> The reign of God is at hand,
> Repent, and believe the good news.

III

JESUS CALLS DISCIPLES (Matt. 4 : 18-22 ; Mark 1 : 16-20 ; Luke 5 : 1-11)

Here, as in some other places, Luke differs a little from the other two gospels and recalls the tradition of the fourth gospel. The narrative mentions simply the call of Simon and his brother Andrew, and then of the two sons of Zebedee, James and John. Of Andrew not much is told us ; but Simon Peter, James, and John form a little inner circle about which the other disciples—varying from twelve to seventy—gather in, no doubt, different degrees of nearness. The word of Jesus is substantially the same in all three accounts, as Mark gives it to us. It reads :

The call to service (Mark 1 : 17)

> Come after me
> And I will make you fishers of men!

Mark 1 : 17

Jesus was now ready to begin his public ministry in establishing his Kingdom.[1]

[1] There is some reason for believing that the narrative of a miracle of an extraordinary draught of fishes given by Luke at this point is the same, with some confusion of detail and in regard to time and place, with John 21 : 1-9. Notice that Simon is already a disciple according to Luke's own account (4 : 38).

THE PUBLIC MINISTRY OF JESUS

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I

HIS MINISTRY AND MESSAGE IN GALILEE

The account as given by Mark concerns itself chiefly with the ministry in Galilee, chapter 1 : 14 to chapter 9 dealing with it almost wholly. This ministry may easily have been interrupted by visits to Jerusalem to attend the feasts. If so, these visits would be the ones recorded in the fourth gospel. But it is quite impossible now to construct a clear and universally satisfying harmony that will include all these visits. Therefore for our purpose it must be assumed that our narrative gives the story in general in chronological order, although, of course, so brief a narrative must have omitted much.

Jesus begins his ministry then in Galilee, where he makes a profound impression by the authority of his teachings (Mark 1 : 22 and Luke 4 : 32). These teachings in Galilee may be gathered together under four heads, namely: 1. Works of mercy and their meaning. 2. Replies of Jesus to questions and attacks. 3. The longer

teachings of Jesus, such as the Sermon on the Mount. 4. The Galilean Parables.

1. *Works of Mercy and their Meaning.*

To those who are under the sway of a theory of life whose highest laws or principles are those of physical causation, the miracle presents a great difficulty. But the student who is once convinced by faith wrought out in personal experience that human life is under a personal divine guidance, must see that a simple and wonder-seeking age could only be left without excuse, or awakened perhaps to moral and religious activity by the "signs" and "miracles" it craved. For us, God's hand may be seen more clearly in the uniformity of nature's action than in the phenomena we cannot classify or test. But Galilean fishermen knew nothing of nature's uniformity, nor could they understand our scientific theory of causation. It is nevertheless true that Jesus himself always seems to have treated miracle as a concession to human weakness (John 14 : 11; Mark 2 : 10; Luke 10 : 20 and John 20 : 29). He refused to bolster up his own faith by a miraculous test (Matt. 4 : 4; Luke 4 : 4). He also refused to be considered a mere wonder-worker (Matt. 12 : 39 ff.); but he had all confidence in his Father, and in his Father's absolute and (save by his own character) unconditioned power. So also our confidence in Jesus, and our faith in the Father's ability to clothe him with any power that would

further the moral and spiritual ends of the Kingdom which Jesus came to establish, presupposes for the Christian student the possibility of miracle. There are then two main questions: The first of them is, in regard to the historical character of the miracles. This historical authentication varies from the doubtful historicity of the recorded second feeding of the multitude to the overwhelming attestation of the resurrection. Christian faith, once convinced of the personal living presence of God in all life, only asks concerning each particular miracle. Is this well attested? and has no difficulty in accepting the facts if the attestation stands the tests of historical criticism. The other question is, What is a miracle? Laws are the very being and character of God's activity. They can no more be broken than God can change. Miracle is therefore no breaking of law, but corresponds to all the phenomena we know as acts of personality and will. We do not suspend or break the law of gravitation by raising a weight from the ground. An act of will involved in our personality finds all "laws" obedient servants when properly understood. The personality of Jesus represented the divine will, and even in his humiliation he knows that God hears him, and that there are no bounds to God's activity (John 11 : 42). In the very nature of the case the phenomena we know as miracle occur so rarely that it is beyond our power to classify and test the principles at work, or to formulate their method.

The moral message of the gospels to a sceptical generation is now, perhaps, clouded by miracle. Miracle today rests rather on Christian faith, than faith on miracle. At the same time modern thinkers are likely to be in the bonds of an excessive estimate of physical causality. The reaction to idealism, already well set in, will, no doubt, put the whole question on the proper basis for the true estimate of the historical evidence and moral significance.

The miracle does not attest directly the divine power of Jesus, but only the divine character of his mission. Hence he thanks his Father for hearing him (John 11:41). Indeed no miracle of Christ's is without parallel in the prophetic traditions of the Old Testament. That they served their purpose as the credentials of the Kingdom, the objective historical experience of the Church has abundantly demonstrated.

The miracles of Galilee are, with only one possible exception, works of mercy. Jesus established his moral authority in the way in which pious Jews demanded that a new teacher should. In no other way could he have left the Jewish world without excuse. His spiritual personality was interpreted to the world by miracles. The miracle is the living symbol of the supernatural activity of the Messiah in all history. The record of these works is found most fully in the Narrative, which may almost be called a miracle narrative, and with which tradition links Peter's remembrances.

(1) *Contact with Unclean Spirits* (Mark 1 : 21-28; Luke 4: 31-37, 41)

From the beginning of Jesus's career he came in contact with phenomena which are very differently described to us. We have not the necessary data for any exact theory of the so-called "possession by evil spirits." It included moral and physical disturbances of the most serious character, and does not seem to have been sharply distinguished from "lunacy" or "epilepsy" or even bodily ailments like those of the woman "bound by Satan." The religious world saw in these abnormal and distressing phenomena signs of the presence of demons and evil spirits working against human life. The first miracle of the narrative deals with a case of this kind. In the synagogue at Capernaum a man "with an unclean spirit" (cf. Matt. 4: 23-25 and Luke 4 : 31-37) is present. Jesus proclaims his message with authority, and the crowd, accustomed to the platitudes and hair-splitting of their ordinary religious teachers, are amazed and, no doubt, troubled. The man afflicted by the possession exclaims, "What have we to do with you, Jesus of Nazareth, are you come to destroy us?" Jesus reproves the spirit of the man, and the unfortunate is convulsed but healed. This proceeding enforces the authority of Jesus, and the account of it goes out into all Galilee.

Jesus, to emphasize his spiritual mission, heals one possessed (Mark 1 : 21-26)

(2) *The Healing of Peter's Wife's Mother* (Matt. 8 : 14-17; Mark 1 : 29-34; Luke 4 : 38-41)

The dependence of Matthew and Luke upon the Mark narrative is evident in the story of Jesus's next work of mercy. Going out from the synagogue they go, according to Mark, "straightway" into the house of Simon and Andrew with James and John. There Simon's mother-in-law lies sick of a fever and Jesus heals her. This, however, is only one of many cures which he works that same evening, when, attracted by the teaching and the cure in the synagogue, many similar cases are brought to him to be healed. The verse Luke 4 : 41 is taken from the synagogue scene (cf. Mark 1 : 24, 25); but the narrative also bears witness to the fact that Jesus refuses the testimony of these abnormal and perverted lives, called possessed, since it could have no moral weight or spiritual significance while they were thus afflicted. It is to be noticed that the crowds waited until the sun was set, that is, until Sabbath was past, before bringing the sick to Jesus. But Jesus himself delighted to intrude upon the conventional unreality of the ordinary synagogue worship with acts of real social service. He thus emphasized the entire change he tried to make in man's conception of a religious life. Henceforth social service and not forms of worship were to constitute that life. Jesus himself did not wait for sundown to heal Peter's wife's mother.

(3) *A Leper Healed* (Matt. 8 : 2-4 ; Mark 1 : 40-45 ; Luke 5 : 12-16)

Next to the moral and mental horrors grouped under the name "possession" came leprosy as a sign of the social ignorance and helplessness due to men's selfishness. One of these unfortunate victims of social chaos suffering from this scourge comes to Jesus pleading for relief. Jesus heals him, saying :

"I will, be thou clean."

Here also Matthew and Luke depend on the older narrative of Mark, little touches being evidence of its priority. Jesus tells him to go quietly and show himself to the priest, who could alone officially attest a cure. The man, however, in his enthusiasm spreads abroad the report, and just that happens which Jesus desired to avoid : men begin to think of him less as a moral teacher and more as a wonder-worker. Hence Jesus retires from the city to quiet places where he could teach, and (Luke 5 : 16 adds) could pray.

(4) *A Paralytic Healed* (Matt. 9 : 2-8 ; Mark 2 : 1-12 ; Luke 5 : 17-26)

When after some days, the narrative tells us, he again ventured into Capernaum, it was rumored abroad that he was "in the house," that is his home when he was in Capernaum, perhaps that of Simon Peter (Mark 1 : 29).

Many came to him to whom he proclaimed his message. Four came bearing a man afflicted with palsy, and as Jesus could not otherwise be reached they raise part of the roof and let the man down before him. Jesus continues his protest against being estimated as a mere wonder-worker, and says to the man, "Son, your sins are forgiven!" thus putting his real spiritual mission in the foreground. To this the scribes, the theologians of the day, strongly object, saying in their hearts, "Why does he talk that way? He blasphemes. Who can forgive sin but God?" Then Jesus, improving the opportunity to bring his miracle-working power into the right relation to his real mission, replies: "What are you thinking about? Which is it easier to say, to this sick man, Your sins are forgiven, or to say, Arise, take up your couch and walk? But that you may know that the Son of Man[1] has power on earth to forgive sin, I say to you [the palsied man], Arise, take up your couch and go to your home!" The crowd is amazed to see him do this, and say, "We never saw it

[1] The most careful study of this title seems to show (a) That it translates an Aramaic equivalent for the poetic Hebrew phrase "Son of Man," meaning thereby to emphasize the human character and weakness of those spoken about (cf. Psa. 8 : 4), and (b) that at the same time in Jesus's mind Daniel 7 : 13 was present. Hence our sources constantly make Jesus call himself "Son of Man" as describing his earthly condition, but neither they nor the Church at large adopt it as a title to the risen Messiah. Hence it evidently marks the period of the humiliation. So our passage says distinctly, "even in my weakness there is given to me power to forgive sin as also power to work miracles." The power is given him of his Father.

on this fashion!" and the end at which Jesus aimed is attained, for they "glorify God."

(5) *The Withered Hand Healed on the Sabbath* (Matt. 12 : 9-14; Mark 3 : 1-6; Luke 6 : 6-11)

Jesus again exhibits his delight in thrusting deeds of humanitarian service upon the lifeless, conventional synagogue worship. The narrative recalls the story of a man with a withered hand whom Jesus heals on the Sabbath day, in the synagogue, and records simply Jesus's question to the ecclesiastical authorities:

> Is it lawful on the Sabbath day
> To do good or to do harm?
> To save a life or to kill?

The spirit of Sabbath-keeping according to Jesus (Luke 6 : 9)

They held their peace. Jesus was grieved at this hardness of heart, and cures the man. Matthew inserts (12 : 11) a saying of Jesus that may have had its place here or where Luke puts it as part of the conversation at a Pharisee's table (14 : 5) or may have been several times on the lips of our Lord. It is a trenchant argument from the fact that they were ready to rescue their cattle on the Sabbath. That thus they saved their property on the Sabbath day was "lawful." Jesus simply says, "How much more valuable is a man than a sheep? Therefore it must be lawful to do good on the Sabbath day!"[1]

[1] It is characteristic of Matthew's point of view that though an earnest Jew he speaks of Jesus entering "their" synagogue (verse 9), indicating the wide separation between Jew and Christian at the date of his writing. Mark says "the" synagogue.

The Pharisees and (Mark adds) the Herodians cannot answer Jesus's argument, but they can and do take counsel to destroy him.

(6) *The Centurion's Boy* (Matt. 8 : 5-10 ; Luke 7 : 2-10)

In this story taken from the source open to Matthew and Luke apart from Mark's narrative, we have an indication of Jesus's increasing sense of the separation between him and conventional ecclesiasticism. The story is told a little differently by the two recorders. It is not possible to say whether this " boy " was the centurion's son or a servant.

Matthew thinks of him as a son, Luke as a servant (cf. Matt. 8 : 9 with verse 6). Luke makes him send " elders of the Jews " who say, " he is worthy that you should do this thing for him, for he loves our nation and has built us a synagogue." Both accounts tell us that extreme modesty leads him to ask Jesus simply to say the word, as he was not worthy—probably thinking of himself as not legally clean—to have Jesus come under his roof. He urges that, as he can say " come " and " go " to the forces he commands, by so much more can Jesus command the higher forces at his disposal. Jesus is amazed at this confidence and exclaims, " Truly I tell you, I have not found such great faith, no not in Israel ! " Matthew further strengthens the statement of Jesus by

adding a saying of his found in Luke in another connection (Luke 13 : 28) :

" Many shall come from the East and the West
To recline with Abraham, Isaac and Jacob in the Kingdom of Heaven ; [1]
But the sons of the Kingdom will be thrust forth into outer darkness,
There shall be weeping and gnashing of teeth !

A prophecy of the universality of the kingdom and the rejection of the Jewish race (Matt. 8 : 11, 12)

The centurion is granted his request and the boy is healed.

(7) *The Widow's Son* (Luke 7 : 11-17)

Peculiar to Luke is the touching story of the widow's son at Nain. Jesus meets the funeral procession, stops it, and says to the mother, " Weep not ! " To the young man he says, " Arise, " and restores him to his mother. Luke places the story here, since otherwise the saying of Jesus to John (Luke 7 : 22) " the dead are raised up " would have no illustration in his narrative. Matthew uses the story of the raising of the daughter of Jairus to illustrate the same truth (cf. Matt. 9 : 18-26 and 11 : 5), but Luke

[1] Originally Jesus, undoubtedly, used Aramaic words meaning " Kingdom of Heaven " or " Kingdom of God." The former is peculiar to Matthew, but may be his translation of words common to all, or an addition of his own. " Heaven " so used without the article would be synonymous with God. So it happened that the Synoptics translate generally " Kingdom of God." The same word probably underlies both expressions, as used in the New Testament.

does not introduce it until chapter 8, too late for that purpose.

(8) *Jesus Stills a Storm* (Matt. 8 : 18, 23-27; Mark 4 : 35-41; Luke 8 : 22-25)

The account of this miracle given by Mark has all the vivid touches that so often indicate the priority of his narrative. Jesus asks to go to the other side of the lake. All launch forth in the boat, but a storm arises. Mark tells us that Jesus, being weary, went to sleep "in the stern, on the cushion." For Matthew and Luke the cry of the disciples seems mere helplessness, "Save, Lord; we perish!" but Mark adds the tone of reproach, "Master, carest thou not that we perish?" Jesus first reproves the storm, hushing it to calm, and then he rebukes the disciples (in Mark's words), "Why are you fearful? Have you not yet faith?" They are exceedingly impressed and exclaim, "Who then is this that even the wind and the sea obey him?"

(9) *The Demoniac of Gadara* (Matt. 8: 28-34; Mark 5: 1-20; Luke 8 : 26-39)

Gadara was the principal town of a region in which the village of Gerasa seems to have been. Here Jesus lands. He at once comes in contact with the perverted life of a man (Matthew says two men) who is so fierce in his

depraved mental and moral state that he cannot even be confined by chains. He submits to the spiritual authority of Jesus, crying out, " What have I to do with you, Jesus, Son of the Most High God? I adjure you by God that you do not torment me! " The narratives then present us with the conception of the evil spirits, driven from the man, entering into a herd of swine, who thus perish. Whatever our explanation, the conception of the writer is perfectly clear. To the man Jesus says, " Go to your home to your friends, and tell them what great things the Lord has done unto you." This commandment the man faithfully obeys.

(10) *The Daughter of Jairus* (Matt. 9 : 18-26 ; Mark 5 : 22-43 ; Luke 8 : 41-56)

The dependence of Matthew and Luke upon the narrative of Mark is evident throughout. Jairus, one of the rulers of the synagogue, comes to Jesus, saying his daughter is at the point of death, and begging him to come.

On the way Jesus is thronged and a woman with a hemorrhage presses to him, touches him, and is healed by the touch. Jesus desires to bring the woman face to face with him, and to save her from false magical conceptions of her cure says, " Your faith has healed you, go in peace, and be cured of your trouble."

The message meantime comes that the girl is dead. Jesus consoles the father, urges him to believe, and

presses on. Taking Peter, James, and John, who at this time form the real inner circle of disciples, Jesus goes amidst the scornful crowd to the chamber of death. He says, "Why do you make such tumult, and weep? She is not dead but sleeps!" Then putting all out, he takes the girl's hand and raises her with words given us by Mark in the very dialect of Jesus (*Talitha cumi*). He then charges them to nourish the girl and asks for privacy in regard to the cure. We see here again his desire to stand not on his reputation as a wonder-worker, but as a moral teacher.[1]

(11) *Feeding the Multitude* (Matt. 14 : 14-21; Mark 6 : 30-44; Luke 9 : 10-17; cf. Matt. 15 : 32-38; Mark 7 : 31 to 8 : 9)

The miracles of Jesus served the purpose not only of credentials to the multitude of his mission of mercy; but they also had a providential place in the training of his messengers. This is the significance of the next miracle of wonderful provision for physical needs. The disciples had to learn that the kingdom of God had also to do with man's physical wants. A great crowd follow Jesus and his little company into a "desert place," or place sparsely in-

[1] The following story of the blind man healed, which was taken from the older source, is here introduced by Matthew to enforce the same lesson that Jesus did not court mere notoriety as a healer. "Jesus strictly charged them: See that no man knows it" (Matt. 9 : 30).

habited. The number is given as five, or, as in another place, four thousand.[1] The details are unimportant, the lesson is a very emphatic teaching of the truths enforced in the Sermon on the Mount, and in the directions to the messengers. Jesus makes the crowd sit down, takes what small provision there is, blesses it, and miraculously satisfies the wants of all the multitude. The second feeding enforces the same lesson as the first, which is: "Jesus had compassion on the multitude, because they were as sheep not having a shepherd." For Jesus realized that the social anarchy and political oppression of his day was the result of the religious confusion in men's minds. They had no religious leadership, and physical want and bodily suffering were the concrete evidence of the national atheism. Yet the "multitude" was hungry for God.

(12) *Jesus Walks upon the Water* (Matt. 14:22-34; Mark 6:45-54)

Jesus compels the disciples to enter the boat and without him to go to the other side. The wind is against them, and as they row Jesus appears. To their fright he addresses the words that mark the moral meaning of the

[1] This account of the second feeding is one of Mark's few reduplications, if it is such. The details of the story differ, five thousand—four thousand; five loaves and two fishes—seven loaves and small fishes; twelve baskets—seven baskets. Yet such is the difficulty in finding a place for the story and in accounting for the second surprise of the disciples that its omission by Luke is regarded by many, if not by most students, as correct.

wonder, " Be of good cheer, it is I, be not afraid ! " It is remarkable that the narrative of Mark, based as commonly supposed upon the Peter-traditions, leaves out an episode related of Peter by Matthew. In hasty eagerness Peter asks to come to Jesus on the water. Jesus bids him come, but when the waves are faced, Peter's faith fails. Jesus grasps his hand, and both entering the boat they soon with the others reach the land. Jesus's saying to Peter is characteristic, " O you of little faith, why did you doubt ? " Matthew adds that the conviction of all was that they had to do with a Son of God. On his landing Jesus is at once surrounded by the sick and possessed who wish to touch even the hem of his garment and be healed. His fame goes out everywhere (Matt. 15 : 1) and scribes and Pharisees hear of him.

(13) *The Woman Healed on the Sabbath* (Luke 13 : 10-17)

There is no reason for doubting the separate character of this miracle from that given in Mark 3 : 1-3, which differs so entirely from it. Jesus was in constant conflict with the formal Sabbatarianism of the ecclesiastical world, as indeed Paul was later; but it is impossible to say where this miracle belongs. It may have been in Judea, or perhaps in close connection with the scenes described by Matthew 15 : 1. But Jesus's answer to the indignant ruler of the synagogue, who rebuked him for healing a woman, " bound for eighteen years," is characteristic : " You hyp-

ocrites, does not every one of you loose his ox or his ass from the manger and water him? Ought not this woman, bound by Satan eighteen years, to be loosed on the Sabbath—she being a daughter of Abraham?" The reply to the argument is not given.

(14) *Jesus heals a Syrophœnician Woman* (Matt. 15 : 21-28; Mark 7 : 24-30)

Luke may have omitted this story to avoid offending his Greek readers. But the tale carries on its face the evidence of being a very early tradition. Jesus was not at this time a messenger to the world, but only to his nation. Only when Jesus was finally rejected of Israel did he or could he turn to the nations directly. Hence when Jesus finds himself in the borders of Tyre and Sidon it is not as teacher and healer to the nations but only to his own race. A poor woman of Greece or of the mixed Greek and Canaanitish blood common in the region appeals to him on behalf of her daughter. Jesus makes the seemingly severe rejoinder:

The relation of Jesus primarily to his own people (Matt. 15 : 26)

> Let the children first be filled.
> One must not cast the children's loaf to the dogs!

The woman's answer fully recognizes both the position of Jesus and of spiritual Israel.

> Yes, Master, but even the dogs under the table
> Eat the children's crumbs!

Jesus's reply is full of warmth: "For this saying go your way, the demon is gone" (Mark), or as Matthew has it, "Woman, great is thy faith. Let it be to you as you wish!" The daughter was healed. Matthew adds to Jesus's saying, "I was not sent but to the lost sheep of the house of Israel." This may not belong here, but it also bears on its face evidence of genuine character as a saying of Jesus.

(15) *Various Healings* (Matt. 15 : 29-31; Mark 7 : 31; 8 : 22-26)

Matthew sums up for us various healings of which one perhaps is more particularly given by Mark: the case of a deaf and dumb man whom Jesus cured, using the symbols of touch to inspire and explain the nature of the faith demanded. Again Mark records for us a word of the dialect of Jesus, "*Ephphatha*," or "be opened!" We find the same desire on the part of Jesus to hold his healing activity steadily in the background, as is manifested by his charging those healed to keep the matter private.

In the same way in the narrative of a blind man at Bethsaida, recorded only in Mark (8 : 22-26), Jesus earnestly desires to awaken right feelings of faith in the man before he cures him, and produces the impression by the symbolism of touching and laying on of hands. Sight comes only gradually, for the man sees at first but trees

walking. Jesus, as at other times, seeks to keep the cure quiet, telling the man he is not to go even into the village.

(16) *The Transfiguration and the Epileptic Boy* (Matt. 17: 1-23; Mark 9: 2-29; Luke 9: 28-43)

The startling contrasts of these two scenes have a higher unity. This is caught by Raphael's master hand in his picture of the transfiguration.

(*a*) *The Transfiguration* (Matt. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36)

This miracle forms a turning point in the history of Jesus. From henceforth two great changes take place in his ministry. (1) Of public miracles there are few, and even these refer rather to the training of the disciples than to calling Israel to repentance. (2) From now on, his mission and message broaden. Israel has practically rejected him, and he turns to the world, which is to be reached by his Church. For this change he prepares the inner circle by taking Peter, James, and John up on a high mountain apart. There he is transfigured before them. The accounts agree substantially. Luke alone says that when Moses and Elijah talked with him the conversation was about "the decease which he was to accomplish at Jerusalem" (Luke 9: 31). Peter proposes a permanent abode, for in his rapture, "He wist not what to answer." Then out of an overshadowing cloud came the words,

"This is my beloved Son: hear ye him!"[1] Matthew's addition (verse 5) to the narrative seems taken from Matthew 3:17. The narrative bears the imprint of Peter's own recollection of the event, as perhaps given afterward to Mark. Jesus charges secrecy as they come down from the mountain; and gives distinct intimation regarding what the transfiguration foreshadowed of his death and rising from the dead. All of this the disciples understand very imperfectly. They ask after Elijah whom they have seen on the mount, and inquire when he is to come. Jesus says (according to Mark) that the scribes are right; "Elijah indeed comes, and restores all things, and how is it written (also) that the Messiah must suffer?" But he quickly corrects the impression that the appearance of Elijah on the mountain with him was the fulfilment of that prophecy. Elijah must also suffer, and this he has done. Thus they grasp the idea that John the Baptist was the Elijah predicted (Matt. 17:13).

(*b*) *The Epileptic Boy* (Matt. 17:14-20; Mark 9:14-29; Luke 9:37-43)

From the transfiguration to the failure of the followers; from the lofty meditation on Messianic work and mission

[1] The three versions of the voice are as follows:

This is my son the beloved, in whom I am pleased,	hear him.	Matt.
This is my son the beloved, ...	hear him.	Mark.
This is my son the chosen, ...	hear him.	Luke.

to the wretchedness of the unfortunate boy was indeed a most discouraging descent. Matthew calls the case epilepsy and to this the symptoms correspond. But the "Narrative" and Luke see the demoniac possession which was the ordinary rude diagnosis of such disorders. The disciples were unable to effect a cure, but Jesus, sick at heart at this acceptance of him as a wonder-worker, and utter failure to realize his spiritual mission and purpose, says: "Faithless generation, how long shall I be with you, how long shall I bear with you? Bring him to me." The poor father says, "If you can?" Jesus says, "All things are possible to him that believes." The father cries out, "Lord, I believe, help you my unbelief!" Again Jesus would avoid great publicity, and seeing a multitude running together he rebukes the "demon," and after some convulsions the boy is cured. The disciples inquire why they could accomplish nothing, and Jesus tells them, "This kind of thing only comes by prayer." The addition of Matthew (verse 20) sounds like a saying taken from the "Collection of Sayings," and may be similar to that given by Luke 17 : 6 in another connection.

(17) *The Tribute Money* (Matt. 17 : 24-27)

Even very sober critics have on several grounds doubted the historic character of this incident given only by Matthew. We have not always the data to exactly sepa-

rate some of the less well-attested stories from those whose attestation is complete. Yet critically it is too well sustained to be entirely passed over. It is not related, to be sure, in the miracle narrative of Mark, but the return of Jesus to Capernaum (Mark 9 : 33) gives room for it at this point. Peter, we are told, promised, in his usual impulsive way, that Jesus would pay the half-shekel temple tax. Jesus points out to Peter the incongruity of the Messiah thus paying a temple tax. Then, however, Peter is directed by Jesus to find the temple tax in a fish's mouth. True he says, "the sons of the Kingdom are free," but to spare offence Peter is to find it and pay, which he does.

2. *Replies of Jesus to Questions and Attacks.*

A careful examination of the accounts given us of the words of Jesus at once recalls the fact that we have only an approach to verbal accuracy in the rendering of them by our sources. These sayings were spoken in the Aramaic dialect, and we perhaps have only a Greek translation of a Hebrew translation. Nor are they always presented either in the order or on the occasion of their utterance. Yet in the sententious sayings, given us by Matthew in a topical arrangement no doubt his own, and by Luke in connection either with activities which he desires to illustrate or with parables which he wishes to in-

terpret, we have without question the nearest approach to the actual words of our Lord. Had we these sayings in the Aramaic dialect of Northern Palestine, we would probably be in actual possession of the words of Jesus. In the Galilean ministry these sayings were often, no doubt, key-notes for extended teachings; and in connection with those teachings or with well-remembered incidents they have come down to us. Taken in the order mainly of the "Narrative," these sayings of Jesus mark the growing intensity of the opposition until the final rejection in Galilee.

(1) *The Call of Levi* (Matt. 9 : 9-13; Mark 2 : 13-17; Luke 5 : 27-32)

Jesus passing by in Capernaum sees a sub-tax-collector sitting at his little table of change. He says to him, "Follow me." The narrative of Mark calls him "Levi the son of Alphæus," and Luke follows the narrative, but Matthew gives the better known name of Matthew. He then asks Jesus to eat with him, and invites also the only people he had social intercourse with, the tax-contractors and "sinners," that is, people beyond the pale of the legal requirements. With these Jesus and his disciples eat. The professing religious world is horror stricken that a religious teacher should thus act. "What," it exclaims, "he eats and drinks with tax-collectors and infidels!" Jesus makes the ever-memorable reply, preserved for us

Jesus eats with ostracized classes (Matt. 9 : 10; Mark 2 : 15; Luke 5 : 30)

by the " Narrative " (Matthew's addition [1] being evidently his own reflection).

Jesus's mission to those who personally feel the need of it (Mark 2 : 17)

The strong do not need a doctor
But only the sick.
I came not to call good men
But sinners!

(2) *The Religious Value of Fasting* (Matt. 9 : 14-17; Mark 2 : 18-22; Luke 5 : 33-39)

Three balanced verses are given us as the answer of Jesus to the objections of the religious world to the fact that he and his disciples did not fast. Luke overlooks the poetic form, whose Hebrew character his readers could hardly understand, and as the parable is always of special interest to him, he enlarges the parable part of the answer. But from Mark and Matthew it is not difficult to reconstruct the general literary form, which may be roughly reproduced thus :

The new religious life of the Kingdom demands new forms of expression (Matt. 9 : 14-17; Mark 2 : 18-22; Luke 5 : 33-38)

Can the friends of the bridechamber mourn
While the bridegroom is with them?
Days will come when the groom is away,
And then shall they fast.

None sews unfulled cloth on old clothes,
For the patch tears away from the coat,
So the rent is made worse!

[1] Matthew inserts, "But go ye and learn what this means, 'I desire mercy, and not sacrifice'" (Hos. 6 : 6), in accordance with his habit of quoting the Old Testament. Luke adds, "to repentance," also probably an editorial addition to the text.

> None puts wine into skins that are old
> For the skins would but break,
> And the wine be but lost, with the skins.

There may have been another verse about new wine and new skins, but only the prose text remains. Luke adds a saying that may be a remembrance of the tradition preserved in John 2 : 10 in connection with a marriage feast at Cana of Galilee. It hardly belongs here. "No man having drunk old wine desires new, for he says, The old is better." There is no reason, however, for doubting it as a genuine saying of Jesus, but spoken in another connection; for the whole force of the present answer of Jesus lies in his pointing out that new conditions need new expressions, and that the religious life of the Kingdom will and must find forms of its own.

A taste of the best destroys the desire for the inferior (Luke 5 : 39)

(3) *Jesus and the Sabbath Day* (Matt. 12 : 1-14; Mark 2 : 23-28; 3 : 16; Luke 6 : 1-11)

The whole attitude of Jesus to the Sabbath was an indication of his fundamental thought of man's relation to God. The Sabbath was not God's day, but man's. It was not law, but social and spiritual life. Hence he was forever in conflict with conventional religiosity on this subject. One utterance has already in part been considered (page 73). These sayings are of great importance. The disciples going through the field rub grain in their

hands and eat. They thus break the law forbidding harvesting on the Sabbath. The Pharisees object. Jesus points out how David under pressing circumstances broke the law, and was yet judged guiltless.[1] For he took the shew bread and ate it and gave it to his followers. Jesus sums up the conclusion in a little strophe:

The purpose of the Sabbath (Matt. 12 : 8; Mark 2 : 27, 28; Luke 6 : 5)

The Sabbath was made for man,
And not man for the Sabbath.
The Lord of the Sabbath is then,
Surely the son of Man.[2]

The other saying is given by Matthew, and in part in another place by Luke (14 : 5), and the closing saying is also in the narrative. It is not possible to do more than guess at the form this well-remembered saying had in the "Collection of Sayings." Jesus asks, "What one of you having a sheep and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? Of how much more value then is a man than a sheep?" The poetic form finds an echo in the remembrance of the closing saying preserved in the narrative of Mark:

All service in keeping with the aim of the Sabbath (Matt. 12 : 11, 12)

Is it lawful on the Sabbath
To do good or to do evil,
To save life or to kill?

[1] The Mark "Narrative" is reproduced almost verbally by Matthew and Luke, but they omit Mark's slip about Abiathar, who is put by Mark for Ahimelek (1 Sam. 21 : 1-6). And Matthew quite characteristically expands the answer by a reference again to Hosea 6 : 6 (cf. page 88).

[2] For the meaning of "son of man" see page 72.

(4) *John the Baptist and his Doubts* (Matt. 11 : 2-23; Luke 7 : 18-35)

A striking series of sayings are preserved for us by Matthew and Luke, and are taken no doubt from a part of the "Collection of Sayings" which Mark did not use. The verbal agreements are so many while the differences are yet so striking in Matthew's and Luke's versions, that it is evident that they wrote independently of each other, but that each used matter known to both of them in written form. By examination of the comments and additions of Matthew and Luke we may approximate to the early literary form which both found before them. John hears in prison of Jesus and his works and sends disciples to ask, "Are you the Messiah coming, or must we look for another?" Jesus answers: "Go tell John what you have seen and heard." Then follows in exalted prophetic strain the exultation over the new message:

Happy is the believer in me who is unshaken by doubt (Matt. 11:5,6; Luke 7:22, 23)

The blind see and the lame walk,
The lepers are cleansed and the deaf hear,
The dead are raised and the poor evangelized,
Blessed the one not scandalized in me!

What went ye into the desert to see?
A reed shaken by wind!
What went ye (into the desert) to see?
A man gorgeously garbed!
The gorgeously garbed are in courts!

You found in John neither a weakling nor a fop (Matt. 11:7, 8; Luke 7: 24, 25)

But what went ye (into the desert) to see?
A prophet, yea, more than a prophet; [1]
Born of woman is none greater than John;
Yet the least in the Kingdom of God
Is greater than he!

(5) *Jesus Anointed by a Forgiven Woman* (Luke 7: 36-50)

In Luke alone we have given us a parable in connection with the anointing of Jesus's feet by a woman who "was a sinner." [2] Jesus tells of a debtor owing five hundred pence, and another fifty. The creditor forgives both. Which, asks Jesus of the Pharisee, Simon, is likely to love most. Simon answers, he who was forgiven most. Jesus then turns to the woman and to Simon, and utters the saying, whose literary form as preserved in Luke's account is as follows:

The contrast between Jesus's reception by his Pharisaic host and the woman "who was a sinner" (Luke 7: 44-46)

You gave me no water for my feet;
She has washed my feet with her tears,
And dried them with her hair.

You gave me no kiss;
She has unceasingly kissed my feet.

[1] The addition: "This is he of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee" (Mal. 3: 1), although in both Matthew and Luke, is an evident interruption of the prophetic measure.

[2] This anointing is so distinct in character, motive, and place from the anointing at Bethany, that any identification with it seems excluded (cf. John 12: 1-8).

You anointed not my head ;
She has anointed my feet with oil.

(Therefore I tell you)
Her sins which are many are forgiven,
For she loved much.

Love the basis of forgiveness (Luke 7 : 47)

To whom little is forgiven
He loves but little !

To the woman he says, "Your sins are forgiven!" To which those about say among themselves, "Who is this that even forgives sins?" Jesus, however, makes emphatic his commendation to the woman, "Your faith has saved you, go in peace!"

(6) *Jesus Accused of being in League with Beelzebub* (Matt. 12 : 22-37 ; Mark 3 : 22-30 ; Luke 11 : 14-36)

In Matthew's account we have a combination of the "Narrative" of Mark and the "Collection of Sayings" as Luke used it. Hence it is not difficult to restore the strophical arrangement of most of Jesus's reply. The incident is striking. Jesus cures a dumb man whom the scribes and Pharisees consider "possessed" by a demon of dumbness. They accuse Jesus of exorcism by the power of Beelzebub. In a series of sayings of different measure and character, perhaps collected from various like occasions, the charge is repelled. We arrange from

the "Narrative," and the "Collection of Sayings" as follows:

How can Satan cast out Satan?

If I were Satan I would not undo his works (Matt. 12 : 25, 26; Mark 3 : 23-26; Luke 11 : 17, 18)

If a kingdom is divided against itself
That kingdom cannot stand!
If a house is divided against itself
That house cannot stand!
If Satan is divided against himself
Satan cannot stand!

Thus Jesus points out that Satan then has an end if he casts out demons by his power.

By God's might alone can Satan be overcome (Matt. 12 : 27; Luke 11 : 19)

If I by Beelzebub cast out demons,
By whom do your sons cast them out?
They are your judges!

Only he who has overcome Satan can do what I do (Matt. 12 : 29; Mark 3 : 27; Luke 11 : 21, 22)

None can enter a strong man's house
And spoil his goods,
Save he first bind the strong man,
Then he can spoil his goods.

He that is not with me is against me,
He that gathereth not with me scattereth.[1]

Then the narrative, as cited by Matthew, gives us the most solemn warning Jesus ever uttered. He points out that the rejection of his personal claims might take place

[1] The Luke saying that follows (11 : 24-26) is used by Matthew in another connection (Matt. 12 : 43-45).

through ignorance and be forgiven. But to call good evil and to reject the fact of living inspiration was to blaspheme against that Spirit of Holiness which alone gave Israel's history significance. "I tell you," he says:

Failure to join me in God's service is evidence of opposition to me (Matt. 12 : 30; Luke 11 : 23)

> "All things will be pardoned the sons of men,
> The sins and blasphemies they have blasphemed.
> Who, however, blasphemes the Spirit of Holiness,
> He hath never forgiveness,
> He hath committed the sin of the ages."

The deliberate rejection of holiness unforgivable (Mark 3 : 28-30)

There then follow in Matthew's account sayings found in Luke 6 : 43-45 and taken from the "Collection of Sayings." By combining the two versions we may reconstruct as follows:

> No good tree bringeth forth bad fruit,
> No bad tree bringeth forth good fruit;
> Of thorns men do not get figs,
> Nor of brambles gather they grapes;
> The tree then is known by its fruit![1]

Acts are the true revelation of character (Matt. 12 : 33; Luke 6 : 43)

[1] Dr. Briggs arranges the following two sayings thus:

> The good man out of his good treasure bringeth forth good things;
> The evil man out of his evil treasure bringeth forth evil things;
> For out of the abundance of the heart the mouth speaketh.
>
> Every idle word that men speak
> They shall give account thereof in the judgment;
> For by thy words thou shalt be justified,
> And by thy words thou shalt be condemned.

(7) *The Family of Jesus* (Matt. 12 : 46-50; Mark 3 : 20, 21; 31-34; Luke 8 : 19-21)

It is characteristic of the later date of Matthew and Luke that they omit the remembrance that even Jesus's own relatives thought him beside himself (Mark 3 : 20, 21); but all use the remarkable saying with which Jesus answers the question, Who is my mother and my brethren. He says, looking round no doubt at the disciples:

Devotion to the will of God is the one real bond of friendship (Mark 3 : 34, 35)

Behold my mother and my brethren,
For whoever will do the will of God,
He is my mother and my brethren! [1]

(8) *Jesus is Rejected in Nazareth* (Matt. 13 : 53-58; Mark 6 : 1-6; Luke 4 : 24)

The rejection of Jesus by the villagers in his own home was because of their intimate knowledge of his family. "Why," they said, "should this son of a carpenter, whose relatives were with us, have special power or wisdom?" The reply given in Luke 4 : 23, "Physician heal thyself," is obscure, and the reply in Mark 6 : 4 is corrected and put in a shorter form by Matthew. But in the "Sayings of our Lord" [2] we have probably the full form hinted at

[1] Luke and Matthew expand and interpret the saying, as is their habit.

[2] "The Sayings of our Lord" is an instructive collection of sayings eight in number found by Messrs. Grenfell and Hunt and published by them in 1897. It is an early Greek papyrus of ancient (A. D. 150 to 300) date.

by Luke and given in part by Mark. This full form is then as follows :

A prophet is not acceptable in his own fatherland,
Nor does a physician do cures on those who know him.

Familiarity with the messenger makes men blind to the message (Matt. 13 : 57; Mark 6 : 4)

Mark's form is, " A prophet is not without honor save in his own country, and among his own kin and in his own house." Matthew omits, " save in his own country," but even his form indicates expansion of the terse original saying.

(9) *Ritual Washings* (Matt. 15 : 1-20; Mark 7 : 1-23)

The ecclesiastical criticism of Jesus and his disciples always found material in his freedom from the trammels of conventional religious life. This freedom Jesus demanded for himself and taught to his disciples. Keeping the Sabbath day, habits of fasting, and the neglect of ritual washings were constant subjects for friction. The narrative followed by Matthew tells how " Pharisees and certain of the scribes " come down from Jerusalem, and wish to impose their views on Jesus. They criticise his disciples for eating with ritually unwashed hands—a tradition well-nigh impossible for the laboring class to maintain. Regarding these traditions, including " washing of pots," Jesus takes them sharply to task by quoting from Isaiah 29 : 13 (Mark's quotation is from the Septuagint

Greek version), " You hypocrites! Well did Isaiah say of you,

Formalism substitutes the human for the divine (Mark 7 : 6)

> The people honor me with the lips
> But their heart is far from me.
> But in vain do they worship me,
> Teaching as doctrine the commandments of men! "

These he then illustrates by examples of rabbinical escape from moral obligation by punctilious fulfilment of the conventional religious requirements.

The human element drives out the divine (Mark 7 : 8)

> You reject the commandment of God
> That you may keep your traditions!

For instance: Moses enforces the honoring of parents, which includes their support. You escape that by claiming exemption on the ground of presents (*corban*) to the Temple. " Does that honor your parents? " Then turning to the crowd he gives them warning in a memorable strophe.

> Not things entering the mouth defile a man,
> But things going out of the mouth defile a man!

This teaching seemed so radical, even to the disciples, that they come asking for an explanation. Matthew takes this occasion to insert an extract from the " Collection of Sayings " (compare Luke 6 : 39) to the effect that every plant, that is commandment or tradition, not planted by his heavenly Father would be rooted up. The traditions

therefore of the Pharisees have no permanence. And he exclaims :

Let them alone, blind guides of the blind.
But if the blind lead the blind,
Both into the ditch must fall!

Blind leaders cannot be safe guides (Matt. 15 : 14)

The narrative simply describes Jesus as expounding his teaching regarding the non-essential character of external ritual and as pointing out the real defilement of domestic, commercial, and public life which results from moral laxity.

(10) *Jesus Refuses to Give a Sign* (Matt. 12 : 38-45 ; Luke 11 : 29-32 ; cf. Matt. 16 : 1-4 ; Mark 8 : 11-12)

The "Collection of Sayings" used by Matthew and Luke gives an answer to the demand for a sign on the part of the scribes and Pharisees. Matthew introduces some reflections which Luke omits, and which, no doubt, is additional material. Jesus says to this guilty generation no sign shall be given other than a plain warning respecting the judgment impending if they repent not. The answer is in three verses or strophes. The Greek version almost scans properly, which may point to liturgical use in the early Church.

A wicked and idolatrous generation seeketh a sign.
No sign shall be given save that of Jonah.
As Jonah was a sign to the Ninevites,
So the Son of Man is a sign to this generation.

Heinous is the sin of ignoring the message of a far greater teacher than Jonah (Matt. 12 : 41; Luke 11 : 32)

The Ninevites shall rise up in judgment [1]
With this generation and condemn it.
They repented at the proclamation of Jonah,
And, see, a greater than Jonah is here!

The southern queen shall rise up in judgment
With this generation and condemn it.
She came from earth's ends to hear Solomon,
And, see, a greater than Solomon is here!

In connection with the miracle of feeding the multitude Matthew introduces another answer of Jesus to the Pharisees and Sadducees. This is taken in part from the "Narrative;" and Matthew, with the strophes just quoted ringing in his ear, repeats a line of them which does not belong in this place. This other answer is a single strophe. Jesus points out to them that they watch the skies, and can foretell coming storms or fair weather; but the spiritual horizon is dark to them. The strophe may be rendered as follows:

To this generation, blind to spiritual truth, no sign from heaven shall be given (Matt. 16: 3, 4; Mark 8 : 12)

You know to interpret the signs of the sky,
You know not to interpret the signs of the times.
A generation evil and idolatrous seeketh a sign,
No sign shall be given it!

And Jesus, the narrative tells us, turns sadly away.

[1] Matthew's addition: "As Jonah was in the whale's belly, etc.," must be omitted, as it is, in fact, by Luke. It is simply a "marginal" note of Matthew's explaining the character of the sign. Luke transposes the verses, as he transposes the temptations. It is impossible to say which is the original order.

(11) *The Crisis at Cæsarea-Philippi* (Matt. 16 : 13-20; Mark 8 : 27-30; Luke 9 : 18-21)

In connection with what seems to have been a great turning point in the history of Jesus, when rejection after rejection forced upon him the conclusion that the Jews as a whole never could become a Messianic nation, he turns to the little band of followers who must be moulded into a Messianic force to take the place of the nation. He therefore asks them what people think him to be. The answers are very unsatisfactory. Some say Elijah, others John the Baptist, others a prophet. Then Peter, in response to the question, "Whom say ye that I am?" answers unhesitatingly, "You are the Messiah!" This unshaken faith in the Messianic mission of Jesus, even though rejected by the nation, gives rise to a hymn of exultation and praise. It is given only by Matthew and has been subjected to Protestant suspicion, but it bears internal evidence of being derived from an old Aramaic source, nor does it, properly interpreted, contain any of the extravagant dogmatic statements often extracted from it.

Jesus commits to Peter as the first of a long line of faithful followers the Messianic Kingdom that was to be established in his cross and resurrection. Peter's primacy is one of time and not of power.

> **Blessed art thou, Simon Barjonah!**
> **Flesh and blood have not shown this to thee**

To such disciples as Peter is intrusted the establishment of the Kingdom of God (Matt. 16 : 17-19)

But my Father who dwelleth in heaven.
Thou, I tell thee, art indeed Rock (Cephas or Peter).
On such a rock will I build up my Church
And Hell's gates will not overcome it.
I will give you the keys of the Kingdom.
What thou bindest on earth,
Will be bound also in heaven.
What thou loosest on earth,
Will be loosed also in heaven!

Thus Jesus commits to a chosen few the work the nation should have undertaken, of loosing the chains of darkness and unbinding the prisoners of unrighteousness.

(12) *Jesus Predicts his Passion* (Matt. 16 : 21-28; Mark 8 : 31; 9 : 1; Luke 9 : 22-27)

It is not strange that from this time on the narrative exhibits Jesus as preparing his disciples for the inevitable end. The impending calamity Jesus therefore predicts in connection with the very enthusiasm Peter's confession must have aroused. He tells his disciples what the Son of Man is to suffer at the hands of ecclesiasticism and the temporal power, but predicts a rising again from the dead. He speaks openly, and uses the proverbial three days as indicating a short interval of defeat and disaster. The disciples do not understand this literally, as is evident from subsequent events. But they fully understand that calamity impends, and Peter again in his enthusiasm un-

dertakes to remonstrate with Jesus for foretelling even a brief period of eclipse, and says in rebuke: "Be it far from you, Master, this thing can never happen to you!" Then the narrative abundantly substantiates the reply of Jesus, probably given to Mark by Peter himself, though Luke omits it:

Rebuke of Peter's low Messianic ideals (Matt. 16 : 23; Mark 8 : 33)

Get you behind me, Satan!
You are a scandal to me,[1]
You think not on the plane of God
But on the plane of men!

Then calling together the crowd he speaks to them as well as to his disciples in the serious impassioned words, which almost form a farewell message to Galilee, emphasizing the absolute self-surrender required of his followers and the exalted spiritual reward which will follow such surrender.

Who wishes after me to walk,
Must deny himself,
And carry his cross,[2]
And follow me.
Who would save his soul,[3]
He will lose it.

[1] This line is found in Matthew but not in Mark.

[2] "Daily" is an addition by Luke for homiletic use.

[3] "Soul" or "self" or "life" may all be used for the word *nephesh* which Jesus, doubtless, here employed. It means the real self, the immortal life which we call therefore "soul."

Reward of absolute surrender a spiritual one (Matt. 16: 24; Luke 9: 23)

Who would lose his soul for my sake,
He will save it.
What will it profit a man
To gain the whole world
And to lose his soul?
What can a man give,
As exchange for his soul?

The words of Jesus that follow are given with variations by the "Narrative" of Mark, and in Matthew and Luke. Matthew has some words of the little apocalypse in mind (cf. page 30), and Luke condenses the narrative. The words, no doubt, introduced some such apocalyptic discourse as is given in Mark 13 : 1-37, but entirely omitted here. Those disloyal to the Messiah in the present will be rejected by him when he comes in his divine glory.

The disloyal will be surely disowned (Mark 8: 18)

For whoever is ashamed of me and my words
In this evil and idolatrous[1] generation
The Son of Man shall be ashamed of him
In the coming in the glory of his Father.[2]

Then Jesus follows with the well-remembered saying (cf. John 21 : 21-23), "Truly, I tell you there are those standing by, who shall not taste death until they see the reign of God come with power" (Mark's version).

[1] The word translated here and elsewhere as "idolatrous" conveyed that idea to the minds of those to whom Jesus spoke. The Greek translation is adulterous, because thus the prophets represent the sin of idolatry.

[2] The addition "with the holy angels" is in all the sources, but interrupts the rhythm and is probably borrowed from the apocalyptic vision.

(13) *Who Shall be First?* (Matt. 18 : 1-5; Mark 9 : 33-41; Luke 9 : 46-50)

Shortly after these various events—those at Cæsarea-Philippi, the transfiguration, and the prediction of a speedy passion—the disciples begin to plan for this coming Kingdom. Some rivalry probably existed between Peter and James and John. The sons of Zebedee were ambitious (Matt. 20 : 20). Factions may have been formed, and the outbreak of this factional spirit is noticed by the "Narrative." The vividness of Mark's account attests its priority. They all come to Capernaum, and when in "the house" (cf. Mark 2 : 1), Jesus asks them seriously about what they have been disputing along the way. Matthew, evidently thinking of James's and John's approach (Matt. 20 : 20), makes the disciples come to Jesus with the question. Jesus then rebukes them in a characteristic utterance which is one of the few sayings resembling a reduplication by Mark (cf. Mark 10 : 44), but hardly to be so counted, although one line is alike.

True exaltation attained through unselfish service (Mark 9 : 35; cf. Luke 9 : 48)

If anyone would be first,
Let him be of all the last,
And of all the servant!

Then he takes a little child[1] and sets him in the midst saying:

Service done to the humblest of Jesus's followers is service to God (Matt. 18 : 5; Mark 9 : 37; Luke 9 : 48)

Who receives one such child in my name receives me,
Who receives me, receives not me, but him sending me!

[1] The purpose of making the child an example differs slightly in all three gospels. With Matthew the child represents the spirit of the divine

The narrative of Mark quite naturally introduces at this point the next incident we shall treat (The Strange Wonder-Worker), but Matthew, omitting it, hurries on to another saying connected with the reference to a little child, and, although omitting the first half of the strophe (cf. page 107), he adds himself a very remarkable "child-saying" of Jesus:

However weak they may be God is always watching over those who trust him (Matt. 18 : 10)

"See ye despise not one of these little ones, for I tell you their guardian angels are always beholding the face of my Father in Heaven." This Matthew makes Jesus enforce with the parable of the ninety and nine sheep, left in order to seek the one lost—given by Luke in another connection (Luke 15 : 1-7)—and he closes with the precious saying: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

(14) *The Strange Wonder-Worker* (Mark 9 : 38-41; Luke 9 : 49, 50)

As has been noted, Matthew hardly saw the connection here, and omits the incident of a man who heals in Jesus's name. Yet the connection is evident. A man is found who is healing in the name of Jesus, working as an exor-

order. With Mark the child teaches kindness to the weak and humble followers of Jesus. With Luke the child is a rebuke to the self-seeking of the disciples. No doubt Matthew had the scene of Matthew 19 : 13-15 in mind while Luke misses Mark's point in his condensation.

cist and casting out devils. The now excited and ambitious disciples do not want rivals in the coming Kingdom. Followers who do not comply with all their conditions are forbidden as "not following with us." Ambition was thus the motive of the forbidding, as it has been of much ecclesiastical exclusiveness ever since. So the "child-incident" is not an interruption, but was occasioned, doubtless, by this prohibition. Jesus resents the prohibition and says: "Forbid him not, no man can work wonders (power) in my name, and lightly speak evil of me." Then Jesus discloses the full catholicity of his good news, "He that is not against us is for us!" Then follows what Mark alone gives us: "For whosoever gives you a cup of water to drink, because ye are Christ's, verily I say he shall not lose his reward." And on the other hand, "Who causes one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea!"

The slightest service to the followers of Christ shall surely be rewarded (Mark 9 : 41)

And any wrong punished (Matt. 18 : 6; Mark 9 : 42)

(15) *The Warning not to Offend* (Matt. 18 : 6-10; cf. 5 : 29, 30; Mark 9 : 42-50; cf. Luke 17 : 2; cf. 14 : 34)

The memory of an elaborate strophe is preserved to us by Mark's narrative, and is given in two forms by Matthew. It is easy to reproduce the original from the three versions. Mark gives nearly the original words. In the eighth line "life" is to be put for "Kingdom of God," and

the refrains should be unified or else omitted.[1] Perhaps the refrain indicates liturgical use. It is taken from Isaiah 66:24:

The necessity of giving up everything else rather than loyalty to God and to his Kingdom (Matt. 18:9, 10; Mark 9:43-48)

If your hand scandalize you, cut it off;
It is good for you to enter life maimed,
Rather than having two hands to enter Gehenna!
(Where the worm dieth not
And the fire is not quenched.)

If your foot scandalize you, cut it off;
It is good for you to enter life lame,
Rather than having two feet to enter Gehenna!
(Where the worm dieth not
And the fire is not quenched!)

If your eye scandalize you, pluck it out;
It is good for you to enter life one-eyed,
Rather than having two eyes to enter Gehenna!
(Where the worm dieth not
And the fire is not quenched!)

The narrative of Mark adds here a saying found in shorter form in the "Collection of Sayings" as given by Matthew 5:13 and Luke 14:34. Mark introduces it by a saying obscure in this connection: "For every one shall be salted with fire."[2] The disciples are thought of now

[1] Dr. Briggs would omit the refrains as notes of explanation to the heathen world.

[2] We suggest the restoration of the line omitted by the Revised Version and the reading:

Every sacrifice is salted with salt
Everyone shall be salted with fire!

by Jesus as the sole remaining medium for the realization of Messianic hope. If they do not retain their grace then there is no farther hope for the world. The " Narrative " form of the saying is:

The necessity of preserving the vital principle of the spiritual life (Mark 9 : 50)

> Salt is good, but if salt lose its saltness
> Wherewith will ye salt it ?
> Have salt in yourselves,
> And have peace with each other !

In the " Collection of Sayings " the last lines are omitted, and both Matthew and Luke, perhaps with Jerusalem's condition in view, add reflections on the worthlessness of such saltless salt which men cast out and tread under foot.

3. *The Longer Discourses*

Apart from the sayings of Jesus which we can arrange in some sort of order, and which we have attached more or less loosely to historic events in the narrative, there are larger collections of Jesus's teachings which we cannot place historically. These are gathered by Matthew into orderly discourses, but by Luke are treated mainly as detached teachings illustrating the activity of Jesus. These sayings, no doubt, formed an important literature in the early church. The facts of Jesus's life were known ; his sayings would be the first important things to record in written form. Matthew gathers together and arranges these sayings in the familiar form of the Sermon on the Mount. Yet even if we did not know from Mark and Luke that

these sayings were spoken at different times, it would be a natural conclusion from the fact that strophe, proverb, sententious saying, and exalted prophetic utterance all find a place in the Sermon with really no attempt to bind them into any literary unity. Matthew does, however, give didactic unity to the collection by arrangement of separate parts. He gives us in chapters 5 : 1 to 7 : 27 a complete programme for the activity of the Kingdom. We may therefore deal with the longer collection as

(1) *The Kingdom's Constitution* [1]

(*a*) *General Introduction* (Matt. 5 : 3-16 ; Luke 6 : 20-23 ; 14 : 34, 35 ; 11 : 33)

(1) *The Joy of Service* (Matt. 5 : 3-12 ; Luke 6 : 20-23) [2]

Happy are the spiritually destitute ;
For theirs is the Kingdom of God.

[1] The following table gives the passages in Luke which correspond to those of Matthew :

Matt.	Luke.
5 : 1, 2	6 : 17
5 : 3-12	6 : 20-23
5 : 13-16	14 : 34 ff. and 11 : 33
5 : 17-20	16 : 17
5 : 21-48	6 : 27-30 ; 16 : 18 ; 12 : 58 ff. ; cf. 6 : 32 and 6 : 35
6 : 1-18	11 : 2-4
6 : 19-34	11 : 34 f. ; 12 : 22-34 ; 16 : 13
7 : 1-6	6 : 37 ; 6 : 41 ff.
7 : 7-11	11 : 9-13
7 : 12	6 : 31
7 : 13-23	6 : 43 ff. ; 13 : 23-26
7 : 24-27	6 : 47-49
7 : 28	7 : 1
8 : 1	

[2] Luke treats this series of blessings so differently as to suggest an Aramaic original as the basis of both. It has been suggested that this orig-

Happy are those that mourn;
For they shall be comforted.
Happy are the gentle;
For they shall inherit the earth.
Happy are those that hunger[1] for righteousness;
For they shall be filled.
Happy are the pitiful;
For they shall obtain pity.
Happy are the honest in heart;
For they shall see God.
Happy are those establishing peace;
For they shall be called sons of God.
Happy are those persecuted for righteousness;
For theirs is the Kingdom of God.
Happy are you when men persecute you;[2]
For great is your reward in heaven.

The blessings of the Kingdom are such that the contrasts of this life only will heighten the joy of the ultimate triumph (Matt. 5 : 3-12; Luke 6 : 20-23)

inal may be had by combining Luke and Matthew's "Blessings" and "Woes" in antithetical strophes (Dr. Briggs) and reading as follows :

I

Blessed are ye poor: for yours is the Kingdom of God.
Blessed are ye that hunger: for ye shall be filled.
Blessed are ye that weep: for ye shall laugh.
Blessed are ye when men shall hate you,
For in same manner did their fathers unto the prophets.

II

Woe unto you rich, for ye have received your consolation.
Woe unto you that are full, for ye shall hunger.
Woe unto ye that laugh, for ye shall (mourn and) weep.
Woe, when all men shall speak well of you,
For in same manner did their fathers to the false prophets.

[1] (and thirst).

[2] Matthew expands by introducing the words "reproach you" "and say all manner of evil against you falsely for my sake," and also adds, "for so persecuted they the prophets which were before you."

(2) *The Duty of Service* (Matt. 5 : 13-16; Luke 14 : 34; 11 : 33; Mark 9 : 50)

The disciples form the saving element in a corrupt society (Matt. 5 : 13-16)

To the disciples these words are addressed : " You are the preserving salt in a corrupted dying world. If you are yourselves no longer salt, how can anyone season you ? You are worthless. God can do nothing but cast you out to be trodden under men's feet. You are the spiritual light of the world in darkness. A history of past civic achievement cannot be hidden. God set a city on a hill (Jerusalem). He meant it to light the world. Men do not light a candle and put it under a shade, but on a stand. It is the duty of those with a divine revelation to let it shine, that men seeing the revelation made manifest by your good works may glorify your Father which is in heaven." [1]

(*b*) *Jesus's Attitude to Judaism* (Matt. 5 : 17-48 ; Luke 6 : 27-36 ; 16 : 17)

(1) *Principles*

Jesus lays it down as a principle, " You must not suppose from my free treatment of the law that I came either to destroy the law or the prophets. I came not to destroy

[1] The "salt" and "lamp" sayings have two different applications. In Jesus's earlier ministry he seems to have thought of Israel as the Messianic "salt," Jerusalem as the "city on a hill" to light the world. Later on he had to turn to a little gathered group to do what Israel refused to do. These became the "salt." For Matthew this distinction was clearly lost.

but to fill out their true purpose, and give them their higher meaning. The real law and the real messages of the prophets are everlasting. Heaven and earth will pass away before the smallest dot over an *i* of the eternal principles involved passes away. These must all not only be seen but lived up to, so that anyone breaking the smallest one of these eternal principles, and deliberately teaching men to do so will be the least in the coming Divine Order, but anyone living up to these and teaching them will be great in the Divine Order. But if you think the traditional ecclesiastical interpretation of the religious life is enough, you are very much mistaken. Unless your loving righteousness greatly exceeds the interpretation of it given by the professional religious teachers and theologians, you will never enter the Divine Order.[1]

The law so far as it involves spiritual principles will never be destroyed. I come to bring those principles to light. He who fails at this point cannot see the Divine Order (Matt. 5 : 17-20; Luke 16 : 17)

[1] This paraphrase takes no account of the literary forms which underlie Matthew's treatment of his theme. He has so expanded the sayings for homiletical purposes that we can only surmise the authentic character of much of them, as, for example,

> Think not I came to destroy the law ;
> I came to fulfil.
> Whoso shall break one of these least commandments,
> He shall be called least in the Kingdom of heaven.
> Whoso shall do the commandments,
> He shall be called great in the Kingdom of heaven.
> Except your righteousness exceed that of the scribes,
> Ye shall not enter the Kingdom of heaven.

(2) *Illustrations of these Principles* (Matt. 5 : 21-48)

Murder proceeds from hate. He who has begun to hate and to express his hate by hasty words has begun to murder. Religious life is impossible until you are free from the burden of hate (Matt. 5 : 21-26)

For instance, you have heard that from time immemorial it was forbidden to murder. And whoever commits murder is in danger of judgment. Now I tell you that you must go much deeper than the act of actual murder. The root of that is hate. Anyone angry with his fellow subject in the Divine Order will endanger his soul in that Divine Order. Any expressions of contempt or anger will be treated as the roots of murder and will expose you to the danger of judgment and ultimate moral death. There is no gain in trying to attend to any religious duty while your attitude toward a fellow member in the Divine Order is wrong, so abandon that and go first and set the matter right with your fellow member, then go and attend to your religious duty. Similarly if you have in any way injured another, go quickly and make the matter right, for the inevitable judgment may at any time overtake you, and you become hopelessly involved in the meshes of the moral net, from which you cannot escape until the uttermost reparation has been made.

Adultery begins in the mind, and the guilt is in the evil desire. The lustful look is the wicked thing that defiles (Matt. 5 : 27)

So you have heard it said: Thou shalt not commit adultery. But I tell you you must go deeper than that. The act of adultery is only indicative of the criminal state of mind, which is the real sin. In the very act of a lustful look you have already committed the essential sin of adultery in your heart. No inclination, no passion must

be so dear to you that you will not sacrifice it rather than enter morally lame into the Divine Order. (Here follows a version of the strophe given on page 108 and evidently oft quoted.) As for the legalized adultery sanctioned by the traditional divorce, I tell you that anyone putting away his wife, except for fornication, and marrying again commits adultery whether divorced or not, and makes her an adulteress, and whoever marries the divorced woman commits adultery also.

Divorce is forbidden (Matt. 5 : 32)

You have heard it said to older times : You shall not break your oaths, but must pay them to Jehovah. I assure you that in the coming Divine Order an oath will have no meaning. You ought not to swear at all, neither by heaven, for that is God's throne, nor by earth, for that is his footstool, nor by Jerusalem, for that is the city of the Kingdom's King, nor by your hair, for this sign of youth or age you cannot change. In the Divine Order all things are sacred. Your "yes" and "no" ought to be as sacred as the most solemn vow. Any attempted strengthening of these introduces degrees of trustworthiness impossible in the Divine Order.

An oath should have no meaning among brethren. All things are sacred, and you have no right to use them to strengthen your word (Matt. 5 : 33)

You have heard it said to older times : An eye for an eye, and a tooth for a tooth. But I tell you as members of the coming Divine Order that you are not to resist evil with violence. If anyone strikes you on the right cheek simply turn the left to him also. If anyone takes your under tunic, even give him your costly upper robe.

In the Divine Order even the oppressor will be disarmed by giving more than is asked (Matt. 5 : 38-42)

Does anyone compel you to do courier work one mile for him, go twice that with him. Give to him that asks of you, and if anyone wishes to borrow from you do not turn away!

Love goes beyond those who love us and reaches the divine degree in loving the enemy (Matt. 5:43-48)

You have heard it said in old times: "Thou shalt love thy neighbor and hate thine enemy!" But I say to you as members in the Divine Order, love your enemies and pray for those using you badly, for thus you will prove yourselves to be the real sons of a heavenly Father who sends his sun to shine upon the good and the bad, and makes it rain on the just and the unjust.

What would mark you as in any way especially loving if you only loved those who love you? Those beyond the pale of the law do that! If you give kindly greetings only to those who are your fellow members in the Divine Order, what marks you as having any wider purpose? The nations about do all that. You as members in a Divine Order are to be perfect even as your Heavenly Father is perfect.[1]

By combining these last two paragraphs as given in Matthew 5 : 44-48 and in Luke 6 : 27-36 we recognize an early hymn of love:

If ye love those that love you, what thank have you;
For even sinners love those who love them.
If you lend where you hope to receive, what thank have you;

[1] In this section also the paraphrase has taken no account of the original literary form which may be surmised by comparison with Luke's use of the

For sinners lend to sinners to get again.
If you salute only your brethren, what thank have you ;
For sinners salute sinners just the same.

But love those hating you, and your thanks will be great
And ye shall be sons of the Most High.
Be ye therefore merciful as your Father is merciful.

(*c*) *Wherein Consists Perfection?* (Matt. 6 : 1-18 ; Luke 12 : 2-4)

(1) *Not in Outward Exercises* (Matt. 6 : 1-18)

Perfection avoids publicity (Matt. 6 : 1)

Certainly perfection consists not in the showy religious exercises done for effect which constitute so large a part of the prevailing life. When you seek religious perfection

same "Collection of Sayings." (Cf. page 108 for the "scandal saying.")
Thus verses 34-37 suggest by analogy some such arrangement as this:

Swear not at all!
Not by heaven—it is God's throne.
Not by earth—it is his footstool.
Not by Jerusalem—it is the city of the king.
Not by thy head—thou canst not change a hair.
Let your speech be yea and nay,
More than this comes of evil!

And again:

Resist not him that is evil.
Who smites thy right cheek
Turn to him the left.
Who takes thy coat
Let him take thy cloak.
Who impresses you for one mile
Go with him two.
Give to him asking thee,
From him borrowing turn not away!

you are not to do your good works before men, in order that you may be seen doing them. In that case you get your reward from those to whom you do your good works, but not from your Father in heaven.

The modesty of love's gifts (Matt. 6:2)

When you give do not go trumpeting it about, as so many hypocrites do, in the synagogues and in the streets, that they may have praise from men. They get what they seek. But when you give, let not your right hand even know that your left hand is giving—such must be the privacy of your charity. And your Father who sees all things, even those done in secrecy, will reward you.

The secrecy of true prayer (Matt. 6:5)

So also when you pray, do not follow the example of certain hypocrites, who love to stand up and pray in prayer-meetings and at public places, that men may see them. They get what they seek. But do you when you pray go to your room, closing the door, and your Father who sees in secret will recompense you. And so do not make long prayers with endless repetitions as pagans do. They think they will be heard because of many words. Your Father knows what you really need, before you ask him. Thus shall you pray:

Our Lord's Prayer (Matt. 6:9-13; Luke 11:2-4)

Our Father which art in heaven,[1]
Hallowed be thy name.

[1] There are two forms of the Lord's Prayer; that of Matthew is the longer and possibly the one used early in the liturgical service, but the shorter form of Luke is more probably the original, since a prayer in the words of the Master would not be lightly condensed.

Thy Kingdom come;
Thy will be done,
As in Heaven so on earth.
Give us this day our daily bread;
Forgive us our debts,
As we also forgive our debtors!

For if you forgive men the wrong things they do, so will your heavenly Father forgive you your wrong doing.

So also when you fast, do not do as these hypocrites do, who make a long face that men may see how pious they are. I tell you they have what they seek. But when you fast act naturally, and though men will not see you, your Father who sees in secret will recompense you.[1]

True fasting avoids parade (Matt. 6: 16)

(2) *Perfection Consists in Trust toward God* (Matt. 6 : 19-34; Luke 12 : 33; 11 : 34; 16 : 13; 12 : 22-32)

The sons of the Divine Order are not to lay up treasure on earth, subject to its losses and its anxieties. The eternal world is to be their treasure-house, for where the treasure is the affections centre. The whole outlook on life depends on the central vision. If the eye be dark and untrustworthy so that vision is obscured, the body is full of darkness. God alone must be our master, not mam-

Earthly treasure must not claim our affection. God is our Master and not mammon (Matt. 6: 19-24)

[1] In this section Matthew has, as is his custom, elaborated for homiletic and explanatory purposes. Luke does not give the lines, so we

mon, and it is impossible to serve both. Hence there must be no destructive anxiety about raiment or food or drink. Our wants will be abundantly provided for, if we would only believe it. The birds are cared for, and we are of more value than they. In fact our helplessness should teach us faith. We cannot compete in beauty with the flowers, which God clothes. Then why are you anxious about your clothes? Look at the scarlet field-flowers, how they grow, they neither toil nor spin, yet I

God will provide for all legitimate wants if we trust and obey him (Matt. 6 : 25-34)

can only surmise the form. It may have been some such arrangement as this:

When thou doest alms, be not as the hypocrites,
Sounding trumpets before them to have glory of men.
Truly, I tell you, they have their reward.

When thou doest alms, let thine alms be in secret;
And thy Father which seeth in secret,
He will reward thee.

When thou prayest, be not as the hypocrites;
Who pray in the streets to have glory of men,
That they may be seen of them.

When thou prayest, enter thy chamber;
And thy Father which seeth in secret,
He will reward thee.

When thou fastest, be not as the hypocrites;
Who affect a sad countenance to have glory of men.
Truly, I tell you, they have their reward.

When thou fastest, wash and anoint thyself,
And thy Father which seeth in secret,
He will reward thee.

tell you Solomon in all his glory was not clothed like one of these. If God so clothed the grass which blooms to-day and to-morrow is burnt, will he not clothe you, faithless ones! Do not then be concerned, saying, what shall we eat, and what shall we drink, and how shall we dress ourselves? The pagans seek these things, but your heavenly Father knows your need of them. Seek, however, first his Divine Order, and his righteousness, and you will get all these things. Do not worry too much for the future. Each day has its proper cares, and sufficient for each day is its evil.[1]

[1] The section Matthew 6 : 19-34 is largely made up of poetical sayings preserved very faithfully by Matthew.

a

Lay not up treasure on earth,
Where moth and rust consume,
And thieves break through and steal:
But lay up treasures in heaven,
Where moth and rust do not consume,
Nor thieves break through and steal.
Where your treasure is,
There is your heart.

b

The body's lamp is the eye.
If the eye be honest
The whole body is lighted.
If the eye be bad
The whole body is darkened.
If thy light be darkness
How great is that darkness.

(3) *Perfection Involves Love to Men* (Matt. 7 : 1-6; Luke 6 : 37-42)

Our standards of judgment will be used against us (Matt. 7 : 1-5)

Jesus condemns all passing of judgment by children of the Divine Order. The strophe by using Luke's version, it is fairly easy to restore.[1]

The standards by which we judge and condemn men

c

No man can serve two masters.
He will hate the one and love the other,
Or he will hold to one and despise the other;
Ye cannot serve God and mammon.

d

Take no thought for yourself,
What ye shall eat.
Take no thought for your body,
What ye shall wear.
The self is more than food,
The body more than clothes.

[1] Judge not, and ye shall not be judged.
Condemn not, that ye be not condemned.
With what judgment ye judge,
Ye shall be judged.
With what measure ye mete,
Ye shall be measured.

Why look at the mote in your brother's eye
And regard not the beam in your own?
Or how say to your brother, lo here!
Let me cast out the mote from your eye,
And you see not the beam in your own!
Thou hypocrite! cast out the beam from your eye,
And see clearly to cast out the mote in your brother's.

will be infallibly turned against us. We have enough to do with our own weaknesses without condemning our brothers.

(4) *A Warning to Teachers* (Matt. 7 : 6)

Teaching must be sympathetic (Matt. 7 : 6)

Jesus then warns men against casting their holy counsels before those whom they regard as dogs, or of flinging their pearls before those whom they consider swine. This is not the way to influence men. They may trample these things under foot—then turn and rend you ![1]

(*d*) *God's Response to Trust* (Matt. 7 : 7-11 ; Luke 11 : 9-13)

God, more loving than an earthly parent, gives as we ask (Matt. 7 : 7-11)

God is more thoughtful than the earthly parent who will not give a stone for bread, or a serpent for fish.

We therefore must ask and it will be given to us. Admission to the Divine Order is open to anyone knocking, and whoever seeks it will find it.[2]

[1] As Matthew inserts this here, it seems a warning against loveless and unsympathetic criticism, and any contemptuous offer of the gospel to men despised. The sons of the Divine Order should despise none.

[2] The form of Luke's version suggests as the original the following version :

Ask, it shall be given you !
Seek, ye shall find !
Knock, it shall be opened to you !
To him asking is given,
He that seeketh shall find,
To him knocking is opened.

(*e*) *Man's Duty to Man* (Matt. 7 : 12 ; Luke 6 : 31)

The golden rule (Matt. 7 : 12)

All things whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets.

(*f*) *The Invitation to the Kingdom* (Matt. 7 : 13, 14 ; cf. Luke 13 : 24)

The way to ruin is easy. The way to life is hard (Matt. 7 : 13, 14 ; Luke 13 : 24)

Jesus warns his disciples that the way of failure and ruin is broad and easy to find. Many are travelling that way. The way of the Divine Order that leads to life is narrow and not easy to discover, and only a few find it out.[1]

(*g*) *A Warning Against False Invitations* (Matt. 7 : 15-23 ; cf. Luke 6 : 43 ; Matt. 12 : 33)

False teachers may be detected by their lives, and the bad will surely be discovered and destroyed (Matt. 7 : 15-23)

Jesus warns against the many false teachers, who are wolves in sheep's clothing. The test was not their confession of faith but their life by which they were to be tried.[2]

[1] The form may have been some such measure as this :

Wide is the gate,
Broad is the way,
That leads to destruction,
And many are those that enter it.
But narrow the gate
And straightened the way
That leadeth to life,
And few be they that find it.

[2] Here occurs a strophe (Matt. 12 : 33) arranged and translated elsewhere (cf. page 95).

Every bad tree is cut down and cast into the fire, hence by their fruits you shall know them. It is not loud professions of attachments to me that will constitute entrance to the Divine Order, but doing God's will. Many will conjure with my name, and claim to have wrought miracles by my spirit, whom I must utterly disown and send away as workers of iniquity.

(*h*) *The Closing Warning* (Matt. 7 : 24-27 [1]; Luke 6 : 47-49)

It is very easy to come to me and hear my words, but the doing is harder. But anyone who comes and does, is like a man who spares no pains to build his house on a rock. The rain falls, the floods come, the wind blows; but his house stands. It is built on a rock. But anyone hearing my words and not doing them is like a man who

Hearing is easy; doing is hard (Matt. 7 : 24)

[1] Dr. Briggs arranges this closing scene thus:

1

Every one which heareth these words of mine and doeth them,
Shall be likened unto a wise man,
Who built his house upon a rock:
And the rain descended and the floods came,
And the winds blew, and beat upon that house;
And it fell not: for it was founded upon the rock.

2

But every one which heareth these words of mine and doeth them not,
Shall be likened unto a foolish man,
Who built his house upon the sand:
And the rain descended and the floods came,
And the winds blew, and beat upon that house:
And it fell, and great was the fall thereof!

builds his house on sand, and the rain falls, the floods come, and the winds beat against the house and it falls and great is its ruin.

(2) *Discourse of Directions to Missionaries*

As Matthew once before (page 110) interrupted the course of the narrative to introduce unclassified sayings of Jesus taken, doubtless, from the old "Collection of Sayings," so also in connection with the list of apostles, which he gives us in 10:2-4, we are furnished with a group of directions to those whom Jesus sends out as his missionaries. Mark and Luke distribute these sayings quite widely and over different missionary sendings. But Matthew, according to his habit of orderly arrangement, classifies them under several heads:

a. The Need of the Nation. Matt. 9:37, 38; Luke 10:2.
b. The Messenger's Preparation. Matt. 10:5-15; Luke 9:3-5.
c. The Danger of the Mission. Matt. 10:16-23; Luke 21:12-19; cf. Mark 13:9-13.
d. The Messenger's Strength. Matt. 10:24-33; Luke 12:2-9.
e. The Seriousness of the Mission. Matt. 10:34-39; Luke 12:52, 53.
f. The Sender who Rewards. Matt. 10:40-42; cf. Mark 9:37-41, and Luke 9:48.

Thus in the places where Matthew draws upon the "Narrative," we may notice the entirely different use to which he and Luke put the same sayings.

(*a*) *The Need of the Nation* (Matt. 9 : 37, 38 ; Luke 10 : 2)

Matthew makes no distinction between the national appeal with which Jesus opened his ministry, and the universal commission to all the world with which, when the nation rejected him, he closed his ministry. Both are dwelt upon, but the line drawn in the narrative is not observed in collecting the sayings. This discourse begins as an appeal to Israel. The disciples are not to "go to the nations" and are to avoid Samaria. But the "saying" which Matthew made use of is given also by Luke to introduce the universal mission :

The great motive for mission work (Matt. 9 : 37, 38 ; Luke 10 : 2)

> The harvest is great, the laborers few.
> Pray then the Lord of the harvest,
> To send laborers into his harvest!

The disciples were to go to the "lost sheep of the house of Israel." [1]

(*b*) *The Messenger's Preparation* (Matt. 10 : 5-15 ; Luke 9 : 3-5 ; cf. Mark 6 : 8-11)

Jesus directs them to go forth to their friends and neighbors, not to strangers, and the first appeal is to Israel.

The Messianic nation is to be first called (Matt. 10 : 5-15 ; Luke 9 : 3-5)

> In the way of the nations do not go,
> Samaritan cities enter not,
> Go to the lost sheep of Israel's house.

[1] The list of apostles may be from a later hand. They are found in the right setting in Mark 3 : 16.

Heal the sick and raise the dead,
Cleanse the lepers, cast out devils,
Freely getting, freely give.

Jesus says, in effect, "I am heart-sick when I see the throngs without real spiritual leadership. Your nation pleads with you; pray that the Father may send soon his salvation."

Make no preparation as for a long journey or a strange country, but simply and naturally proclaim that the Kingdom is nigh. You are not to beg from house to house, but go as guests, seeking out the "worthy."[1] There you are to abide, for the laborer is worthy of his food. You are to bring a message of peace. But if rejected, shaking off the dust of the city from your feet, you are to say that the Kingdom of God has come nigh to that city. "Truly, I tell you," says Jesus, "it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

(*c*) *The Dangers of the Mission* (Matt. 10 : 16-23; cf. Mark 13 : 9-13; Luke 21 : 12-19)

Discretion and courage essential (Matt. 10 : 16-18)

As sheep among wolves I send you. Be wise as serpents, harmless as doves. Beware of men, however, for they will deliver you to their tribunals and will scourge

[1] This became almost a technical word apparently for those in sympathy with the Messianic movement, and may suggest a later date than the narrative portion.

you. You will have even to plead before rulers and kings as messengers to the nations,[1] and when you are thus called upon to plead, do not be over-anxious about what you are to speak. In the hour of your need your Father will speak through you. Not you, but your Father is on the defence! Families will be broken up, and members betray one another even to death. You shall be hated of all men for my sake; but the steadfast to the end will be saved. Do not be needlessly reckless, and when they persecute you in one city, flee to the next. You will not have exhausted the possibilities of such refuge before the Son of Man comes, so that some city will always be open to you.

But the Father will support you (Matt. 10 : 19, 20)

The persecution will be bitter but endurable (Matt. 10 : 21-23)

(*d*) *The Messenger's Strength* (Matt. 10 : 24-33; Luke 12 : 2-9)

It is not possible exactly to reconstruct from Luke's use of these sayings their original literary form; but the familiar balance that marks the sayings appears.

Nor is the taught above the master,
Nor the slave above his lord.
Sufficient if the taught is as the teacher,
And the slave is as his lord.
If they call the houselord devil
How much more those of his house.

We are not more than the Master and may suffer as he did (Matt. 10 : 24, 25)

[1] Here Matthew brings in material that cannot belong to the period of the opening saying.

But all secret things will be made known (Matt. 10: 26)

There is nothing covered
That shall not be revealed.
There is nothing hidden
That shall not be made known.

And we are to be the proclaimers of the new revelation (Matt. 10: 27)

What I tell you in darkness
That proclaim in the light.
What you hear in the ear
That proclaim on the housetop.

Merely bodily injury we need not fear (Matt. 10: 28)

Fear not those who kill the body
But who cannot kill the soul;
Fear him only who destroyeth
Soul and body in Gehenna.

God is over great and small (Matt. 10: 29-31)

Do not two sparrows cost a penny
And not one falls without your Father?
Of you the very hairs are numbered,
Fear not, your worth is more than sparrows.

Our moral life is determined by our attitude toward God in Jesus (Matt. 10: 32, 33)

All who confess me before men
I will confess before my heavenly Father.
All who deny me before men
I will deny before my heavenly Father.

You must not expect that the pupil will be spared what the teacher must suffer. Nor is a slave more to be considered than the master. You must be content to receive the same treatment as that accorded to your teacher. If they call the head of the household a devil, then the members of the household will not escape the same abuse. At

the same time I promise you light and revelation, and you are to faithfully and publicly proclaim the things I thus reveal to you. You are not to be afraid of those who can only injure you bodily. You are, however, in constant moral peril. Fear it! Your lives are very precious, and a Heavenly Father who guards the sparrow cares for the least detail of your life. Such power and such omniscience must make you fearless, knowing that you are worth more than sparrows to him who possesses it. The test of discipleship is this public proclamation of me. Those who obey I will acknowledge as mine to my Father, those who refuse, I shall repudiate in his presence.

(*e*) *The Seriousness of the Mission* (Matt. 10:34-39; Luke 12: 52, 53)

Divisions and dangers inevitable (Matt. 10: 34-39)

Jesus makes no effort to hide the very serious character of the undertaking. "I am not come to bring peace but agitation and even strife. I will cause family divisions; and my cause must be treasured even above father and mother and son and daughter. He that will not take up his cross and follow me is not worthy of me." (Cf. page 103.)

(*f*) *The Sender who Rewards* (Matt. 10:40-42; Luke 9:48; cf. Mark 9:37-41)

Jesus closes this impressive discourse with a strophe which may be thus arranged:

God takes care of those who trust him. He rewards those whom he sends and who obey him (Matt. 10:40-42; Luke 9:43)

Who finds his life shall lose it;
Who loses his life for me shall find it.
Who receives you, receives me.
Who receives me, receives him sending me.
Who receives a prophet in a prophet's name
Receives a prophet's reward.
Who receives a just man in justice's name
Receives a just man's reward.
Who gives a drink to a little one in a disciple's name
Receives a disciple's reward.

"You," Jesus says, "who give up seemingly all that makes life valuable, really enter into true life. Those who receive you as followers of me receive me, and in so far as they do that they receive God. Each one receives the reward due to his action. If anyone shows kindness to a prophet or a just man, in so far he shares the life and privilege of a prophet or a just man. If anyone shows the smallest kindness to a disciple of mine, he will share the privileges of discipleship."

4. *The Parables of Galilee*

The parables of Jesus must be interpreted as an oriental literary form. He often makes use of illustrative im-

ages given in a sentence or two, as when the disciples are called the " salt of the earth," or where in one or two strophes under the figure of wine in bottles of leather we are warned against putting a new message into old forms and thus spoiling both. Then there are longer and more elaborate picture-teachings, as when the Sermon on the Mount is closed with a double picture of a house built on rock as compared with one built on the sand. From these simple forms Jesus rises to the more elaborate parables proper, where a vivid story strongly sets forth a lesson. Thus the parables of the Kingdom illustrate under various figures the character and future of the coming Divine Order. The most elaborate examples of the parable are found in Luke, where with striking power fundamental religious principles are brought into the fulness of light. The world could never be quite the same after the recording of Jesus's story of the Good Samaritan or of his picture of Lazarus at the door of Dives.

In the interpretation of the parables it is only safe to follow the one simple line of truth. The details have in general no moral or spiritual meaning. The story of Lazarus and Dives casts no light on the real condition of the eternal world. It only sets forth the transitory character of earthly decisions and the lasting character of God's justice. The pressing of the details is unoriental, false to the spirit of the parable, and misleading in the extreme.

The exact time of the parables in Jesus's ministry cannot be fixed. They are gathered rather in topical than in chronological order. In general, we may, however, divide them into three groups : (1) Those of Galilee, in which Jesus corrects the crass political conceptions rife there in regard to the nature of the coming Divine Order. (2) Those of the Perean ministry, where Jesus sets forth the character of God, sonship with God and God's demands upon his children. These must have been spoken to a band of followers varied in number and nearness of spiritual sympathy. They reflect the universal character of the teachings of Jesus and presume a depth of spiritual insight that his earlier teachings do not demand on the part of his hearers. (3) Those of Jerusalem, which give expression to a sense of coming judgment and doom. Over them hangs already, not only the shadow of the cross of Jesus, but the darkening shadow of Roman devastation ; and the tottering of the world's empire is foreseen with stern yet tender faith in the new Kingdom to rise on its ruins.

(1) *Introduction* (Matt. 13 : 10-15 ; Mark 4 : 10-12, 25 ; Luke 8 : 9, 10, 18)

The best introduction to the parabolic form is given in response to the question put to Jesus by his disciples, Why he used parables ?

The answer is given by all three gospels, occurring

probably both in the "Narrative" and the "Collection of Sayings." Matthew dwells with greatest fulness on it. "To you," Jesus says in effect, "there has been given a special measure of spiritual capacity to receive the revelation of the Divine Order. The curious crowd that simply gathers about me does not have it. I speak to them in word pictures, whose truth they must see, although not realizing the full implication. They, alas, hear the words, but the meaning is lost on them. It is the old, old story, as old as the prophet Isaiah (Isaiah 6 : 9, 10), of the people listening but not hearing, because their hearts are hardened." Then Jesus employs what Calvin calls "divine irony." "I suppose this must ever be the case, lest by some chance these crowds might really understand what they all pretend to believe, and might turn from their wickedness. Now you are more especially responsible. You have some measure of spiritual discernment. Is it possible that you do not understand? Take care:

To him that hath shall be given,
From him that hath not shall be taken
Even that which he hath."

(Matt. 13 : 12; Mark 4 : 25; Luke 8 : 18)

(2) *The Sower and the Seed* (Matt. 13 : 1-23; Mark 4 : 1-25; Luke 8 : 4-18)

There is one main lesson, namely, that the message of the Divine Order will find different measures of receptivity

in men. The sower, Jesus explains, sows the word of God. It falls on hearts hard and barren, and Satan comes and soon removes the last trace of it, as birds do the grain from the trodden path. Or perhaps it falls on shallow natures, as seed falls on rocky places. The first enthusiasm is great, but stability is wanting and soon the enthusiasm dies out in the stress of opposition, as grain withers on rocky soil. The message comes to others where all seems favorable; it is received and the life seems fit to give it full opportunity. But the cares of this world, the mocking hopes of wealth, and the distractions of life spring up with it and it is forced out of existence, as thorns force the grain to give way to them in the field where both spring up together. To some, however, the message comes as good seed falls into good ground. The message is understood, it produces effects in the life appropriate to the capacity of the one understanding it, some thirty, some sixty, and some an hundred fold.[1]

[1] It is quite unnecessary to doubt, as some have done, the authentic character of Jesus's explanation of the parable. The tradition is common to all, and the circumstances render it natural. A crowd listens to Jesus's teaching, they are eager for exciting appeals to their patriotic and religious passions, and Jesus gives them simple familiar pictures drawn from their daily life, and even tells of defeat and suffering. This greatly puzzles and, no doubt, displeases the disciples and they come to Jesus and ask him to explain, which he does (cf. Introduction, page 135) in a very simple way. Spiritual grasp is a varied quality, but the disciples at least may be supposed to be in sympathy with his revelations concerning the Kingdom.

(3) *The Kingdom's Growth* (Mark 4 : 26-29)

Jesus sees this moral and spiritual Kingdom as a seed flung into the earth. Mark alone uses this figure in its simplest form; but it occurs in more elaborate imagery

In Mark 4 : 21-25 and Luke 8 : 16-18 and 11 : 33 we find a strophe (treated in part above, page 122) which Luke gives fully in the first passage, and in part in 11 : 33. Luke's prose is the smoother rendering, but Mark's form is almost certainly nearer to a reproduction of the original. The different uses made of the same memory of Jesus's saying is instructive in regard to the homiletic freedom of the inspired writers.

Is the lamp there
To be under a bushel
Or under a bed!
And not on a stand?
For nothing is hid
Save to make it more plain;
And nothing concealed
Save to bring it to light.
Who hath ears to hear
Let him hear!

And take heed how ye hear!
With what measure you mete
To you is it measured.
Yea, more shall be added;
For to him that hath
To him shall be given;
To him that hath not
From him shall be taken
Even that which he hath!

Compare Matthew 7 : 2 and Luke 6 : 38 where this material is used in longer discourses.

in Matthew 13 : 24-30. The main lesson Jesus would enforce is the secret, mysterious unsearchable character of the Kingdom's growth. Planted in the midst of human life, it is to lay hold on that life, growing to flowers and fruitage (cf. Luke 13 : 19).

(4) *The Kingdom's Coming Supremacy* (Matt. 13 : 31, 32 ; Mark 4 : 30-32 ; Luke 13 : 18, 19)

The supremacy of the Kingdom assured (Matt. 13 : 31, 32)

In the parable of the mustard seed Jesus elaborates the idea of the seed as an image of the coming Kingdom. He enforces the further lesson of its coming supremacy. The smallest seed grows to a mighty tree, and the birds come and make their home under its protection. To raise questions of detail, such as, Who the man sowing is, or, Whom the birds represent, is to fail completely to appreciate the real character of the parable as a form of teaching. The only legitimate lesson is the coming supremacy of this mysterious, unsearchable power of the Kingdom, which begins in so small a way.

(5) *The Kingdom's Pervasive Character* (Matt. 13 : 33 ; Luke 13 : 21)

All life is leavened by the Kingdom (Matt. 13 : 33)

The parable of the leaven which a woman hides in the dough until all is leavened, has also only the one real lesson. It is simply a development of the same principle as

the preceding, only now the *all-pervasive* character of the Kingdom is emphasized. The whole of life will be gradually leavened by the secret power of the Kingdom.

(6) *The Kingdom's Opposition from Within* (Matt. 13 : 24-30)

Tares will grow amidst the wheat of the Kingdom (Matt. 13 : 24-30)

In this parable Jesus points out that, at the same time, the Kingdom will not be without opposition. The Kingdom is like a man who sows good seed in his field. This good seed is explained to be the personal influences emanating from those who are sent forth as sons of the Kingdom. The Kingdom is not a mechanical process but a personal message. Personal and hostile influences are also spread abroad by the opposing forces of evil. The harvest comes, however, at the end of historic time; and then God's messengers gather the unrighteous and hurry them to their destruction; but to attempt to effect a separation before that time would be premature and would result only in harm to the real growth of the Kingdom.[1]

(7) *The Kingdom is Hidden Treasure* (Matt. 13 : 44)

Its value is supreme (Matt. 13 : 14)

Matthew also alone reports the parable of the hidden treasure, which when a man finds, he sells all he has to buy that field, illustrating the value of the Kingdom. To

[1] Given only by Matthew.

attempt to defend the ethics of such a transaction is ably to illustrate Isaiah 6 : 9, 10.

(8) *The Kingdom a Pearl of Great Price* (Matt. 13 : 45, 46)

The Kingdom must be sought as of supreme value (Matt. 13 : 45)

Matthew gives us the still further illustration of this truth, in Jesus's parable of the pearl which the merchant seeks eagerly and at last finding it, sells all he has and buys the pearl.

(9) *The Kingdom's Inclusive Character* (Matt. 13 : 47-50)

Into institutional Christianity will be gathered all elements, good and bad (Matt. 13 : 47)

The last of these parables, often called the " Lake parables " and sometimes the " Parables of the Kingdom," is the picture of the inclusive character of the proclamation of the Kingdom. It is like a fishing net, sweeping in both good and bad. But the time of due separation will come (cf. Matt. 13 : 30), and then the wicked will be sent to everlasting destruction.

II

THE PEREAN MINISTRY (MINISTRY AND MESSAGES ON THE WAY TO JERUSALEM)

The Perean ministry is presented only in very meagre form by Mark's narrative. There are evidences that Matthew and Luke were familiar with the account. It is contained in Mark 10 : 1 to 11 : 2. The departure of Jesus is mentioned as he leaves Galilee to go up to Jerusalem; on the way he discusses divorce, he blesses little children, deals faithfully with a rich young man, predicts his near departure, and tells the ambitious sons of Zebedee the limits of his power. He also cures a blind man in Jericho, and then enters Jerusalem. Apart, however, from this brief account, Matthew and Luke had access to the "Collection of Sayings," and Luke also to some source of great value in regard to this ministry which is peculiar to him, but which is so cast in his own style that any attempt to separate it from his other work is futile. Matthew, we have seen, did not follow any chronological order in his use of the "Collection of Sayings," but grouped them about central themes. Whether Luke did or not, or whether the "Sayings" were arranged regardless of historical order, so that it was impossible to more than conjecture their proper setting, cannot be satisfactorily deter-

mined. But as Luke has more Perean matter than either of the other Synoptists, he becomes our chief authority for this period. It will be not unnatural, therefore, to make Luke our chief guide in following the retreating footsteps of our Lord, as he under solemn misgivings turns toward Jerusalem. Shadows and forebodings enter largely into the narrative and parable material with which we deal in this record of a slow, deliberate progress.[1]

The discourses, however, may best be followed in Matthew's arrangement. And the little apocalypse which Luke divides and distributes in part over the Perean ministry is best placed where Mark places it (Mark 13 : 5-37)

[1] The source from which both Matthew and Luke drew may be gathered together as Luke gives it as follows:

	Luke.
Address of John the Baptist	3 : 7-9, 16, 17
Temptation of Jesus	4 : 3-12
Sermon Material	6 : 20-49; 12 : 58 f.; 16 : 17, 18
Centurion at Capernaum	7 : 2-10; 13 : 28-30
Address Regarding John's Mission	7 : 18-35; 16 : 16
Universal Gospel	9 : 57; 10 : 16 and 21-24
Words of Prayer	11 : 2-4, 9-13
The Beelzebub Charge	11 : 14-26
The Sign Demanded	11 : 29-36
Attack on Pharisees	11 : 39-52; 13 : 34 f.
Various Sayings	12 : 2-12, 35-38, 51-53; 14 : 26 f.
Treasures and their Cares	12 : 22-34; 16 : 13
The Kingdom Parables	13 : 18-21
The Feast Parable	14 : 16-24
Speech to Disciples	15 : 3-10; 17 : 1-6; 17 : 25-37; 12 : 39-46
The Loaned Talents	19 : 12-27

during the Jerusalem days. Any harmony of the Synoptic accounts with John's gospel is exceedingly difficult. The suggestion that Jesus attended the feast of Tabernacles, and then spent the time between this feast and the Passover in Judea and Perea (Weiss) is the most plausible. Nor can we separate the account of Jesus's activity in Perea and Jerusalem as we have hitherto done into questions and replies and parables, for the parables are bound up with the replies. In Luke's gospel history the sayings and teachings of Jesus are arranged as a historical plan, being neither systematically arranged as in Matthew nor subordinated wholly to history as in Mark.

1. *Rejected by the Samaritans* (Luke 9 : 51-56)

After Jesus set his face steadfastly to go to Jerusalem, Luke relates a rejection by the Samaritans. This came to him, no doubt, not as the Messiah, but simply as a Jew. James and John incensed say, "Master, do you wish us to call down fire upon them and consume them?" But Jesus simply turned and rebuked them. He felt that he had nothing to do with the petty strife of the villagers, and that his disciples must also be above it, so he turns to another village.

Jesus rebukes resentment at personal injury (Luke 9 : 55)

2. *The Spirit of Discipleship* (Matt. 8 : 19-22 ; Luke 9 : 57-62)

Luke gathers together three replies of Jesus in regard to the spirit of discipleship. Two seem to come from the "Collection of Sayings," both Matthew and Luke giving them. One is peculiar to Luke.

The first of these replies, Matthew states, was made to a scribe, who addressed Jesus as "master"; Luke reads simply, "a certain man says to Jesus, I will follow you whithersoever you go!" Jesus makes the memorable rejoinder which almost implies his final departure from Galilee :[1]

No temporal rewards await the followers of Jesus (Matt. 8 : 20, Luke 9 : 58)

> The foxes have holes,
> The birds of the air have nests,
> The Son of Man hath not where to lay his head.

The second reply is also a little differently set by Luke and Matthew. Matthew attributes the request "to go and bury his father" to one already a disciple. Luke says Jesus calls one to him, and receives from him the reply, "Let me go and bury my father." Again Luke is more probably right in putting this in the Perean ministry. The time was getting very short. Instructions missed now could not be readily made good. Discipleship meant train-

[1] Matthew places the incident in Galilee, which is, of course, possible. But Luke seems here more nearly correct.

ing for service. The funeral would last long, and be attended by distracting circumstances. Jesus made therefore the startling reply, given most fully by Luke :

> Leave the dead to bury the dead,
> Go you and proclaim the Kingdom of God.

No public or private duties shall take precedence of the demands of the Kingdom (Matt. 8 : 22; Luke 9 : 60)

It is another strong assertion of the transcendent claims of the Kingdom. Not even the things legally required must be suffered to interfere with its imperial demands. Many could attend to these claims on filial piety. Only a few were called to be the messengers of the Divine Order.

The third is given by Luke alone but is parallel to the others. One says, "I will follow you, Master, but first let me go and say good-by to those at home." But Jesus almost sternly rejoins :

> No man having put his hand to the plough
> And then looking back
> Is fit for the Kingdom of God.

The man who swerves in his allegiance to the Kingdom is unworthy of its privileges (Luke 9 : 62)

3. *The Seventy Sent Out* (Luke 10 : 1-20)

The discourse of directions to disciples, as given by Matthew, is given again in part by Luke in connection with the sending of the seventy. It must be remembered, however, that the "Narrative" and the "Collection of Sayings" were treated apart by both Matthew and Luke, so

that a "sending of seventy" and a "sending of twelve" may be equally historic, only Matthew places the words found in the "Collection of Sayings" in connection with the one and Luke in connection with the other. Some additions are peculiar to Luke. He alone gives us the saying:

The Master is honored or dishonored in the reception accorded his messengers (Luke 10 : 16)

> He that hears you, hears me;
> He rejecting you, rejects me;
> He rejecting me, rejects him sending me.

Also on the return of the disciples exultant over their success Jesus utters a solemn warning, dark with foreboding:

The power and the reward of the messengers of Jesus (Luke 10 : 17)

"I saw the organized powers of evil dashed from their high authority as lightning falls from heaven. Now I have given you special authority to tread upon serpents and scorpions, and to overcome the power of the enemy, and nothing shall hurt you; nevertheless your real triumph is not that the demons are subject to you—these things are but means to an end. Do you simply rejoice that your names are written in heaven."

The Tempter, Satan, is thought of by Jesus as flung from the place of power. But such temporal success as his followers might gain is not to be the real ground for rejoicing, but the divine call to holy service in the Kingdom.

4. *Solemn Leave-Taking of Galilee* (Matt. 11 : 20-30; 13 : 17; Luke 10 : 13-24)[1]

As Jesus turns from Galilee he enters his solemn protest against the cities rejecting him, although in them he had done his greatest work. The sayings in Matthew doubtless belong to this general period, and may be placed at this point in some such order as the following:

Jesus's lament over the cities which had witnessed his works, yet had failed to heed his solemn message (Matt. 11 : 21-24; Luke 10 : 13-16)

Woe unto thee Chorazin! Woe unto thee Bethsaida!
Because if in Tyre and Sidon had been done the miracles
Which have been done in thee
Long ago, sitting in sackcloth and ashes,
They would have repented!
For Tyre and Sidon in the judgment day
It will be more tolerable
Than for you!

And thou Capernaum, art thou to heaven exalted!
Thou shalt be thrust down to hades!
Because if in Sodom had been done the miracles
Which have been done in thee
She would be standing yet.
For the land of Sodom in the judgment day
It will be more tolerable
Than for you.

[1] Both Matthew and Luke connect the strophes here presented with the prayer treated in the next paragraph. The source of what is common to both is the "Collection of Sayings," but both intertwine other memories. Our arrangement can therefore be only in the highest degree conjectural. All we are certain of is that our existing Synoptic arrangement was not the historic one, but is the result of the separate purposes of the evangelists.

Then Jesus turns to the disciples and exclaims :

The splendid privileges of Jesus's disciples (Matt. 13 : 17; Luke 10 : 23)

Blessed are your eyes for they see,
And your ears for they hear.
Many prophets and kings have longed
To see the things ye see,
And have not seen them :
And to hear the things ye hear,
And have not heard them.

The Master's message of invitation (Matt. 11 : 28-30)

Come unto me, all ye that toil
And are overburdened,
And I will give you rest!
Take my yoke upon you,
And learn of me,
For I am meek and lowly in heart,
And ye shall find rest to your souls.
For my yoke is easy,
And my burden is light.

There follows an earnest prayer of thankfulness [1] for God's plan in revealing salvation to the weak and ignorant and needy children of misfortune, and hiding it from those whose boast is their wisdom and knowledge.

God's plan in his revelation (Matt. 11 : 25-27; Luke 10 : 21-24)

I thank thee Father, Lord of heaven and earth!
That thou didst hide these things from the wise and learned
And didst reveal them unto babes,
Even so Father, for so it was good in thy sight!

[1] In this prayer as in many other places in the "Collection of Sayings," traces, perhaps, of an early liturgy may be noticed—one of those liturgies from which both Matthew and Luke drew much material. Compare Introduction, pages 13, 24.

Then he turns to soliloquy :

> All things are given me by my Father.
> And none knows the Son save the Father,
> And none knows the Father save the Son,
> And he to whom the Son wills to reveal him!

How God reveals himself (Luke 10: 22)

5. *The Real Character of Marriage* (Matt. 19 : 3-12 ; Mark 10 : 2-12 ; cf. Matt. 5 : 27-32 ; Luke 16 : 18)

The following is a saying of Jesus found both in the " Narrative " and in the " Collection of Sayings." Luke found it, no doubt, in both, but only introduces it once, while Matthew gives it as it appeared in each of his sources —as he does more often than Luke (cf. introduction).

The older narrative form as given by Mark and Luke omits the clause " saving for the cause of fornication," but Matthew adds this to both his versions. He further adds a strange and oft misunderstood saying : The exigencies, Jesus says in effect, of the Kingdom may lead a man to refuse for its sake to marry. But even so he is no worse off than certain classes in the community. It is therefore no extravagant demand, although in the nature of things it is exceptional. " But," he adds, " this is a hard saying because you do not know yet all the difficulties with which the Kingdom must contend." Naturally this radical teaching of Jesus on the subject of personal purity awakes the hostility of the religious leaders who had

Temporary circumstances demand perhaps exceptional actions (Matt. 19 : 12)

ingeniously compromised with both lust and law. They ask Jesus for an opinion on divorce (cf. Matt. 5 : 27-32 and page 116), and he gives it uncompromisingly.

The law against divorce (Mark 10 : 11, 12)

Who puts away his wife and marries another [1]
Commits adultery.
Who marries her when put away,
Commits adultery!

A concession on the part of Moses to prevalent moral ignorance (Matt. 19 : 8)

The Pharisees then press Jesus with the Mosaic law. But Jesus refused to admit that this is final authority. "For the ignorance of your ancestors Moses made special provision. They were morally undeveloped and he suffered them to put away their wives, but the primary arrangements of society forbid it. You now must act on a higher and purer plane. From the beginning of creation, God made male and female. For this cause a man shall leave father and mother and shall cling to his wife, and the two become one, they are therefore no more two but one. This union is a divine and not human arrangement. What then God has joined, let not man put asunder." [2]

Man and wife in the beginning were one (Mark 10 : 6-9)

[1] The clause "except for fornication" is, no doubt, after the mind of Jesus. But it is exceedingly doubtful if Jesus weakened the force of his categorical statement by its insertion here. The "narrative" form is the safer one to follow.

[2] Here again a probable liturgical use sounds through the saying, but it is difficult to reconstruct the form.

6. *Jesus and the Little Children* (Matt. 19 : 13-15; Mark 10 : 13-16; Luke 18 : 15-17)

Faithful disciples desire the blessing of Jesus on their little ones, before he departs from Galilee. They therefore come to him with them. The Twelve are, however, full of the haste of departure and seek to turn them away. Jesus rebukes them saying:

The Kingdom composed of child-like souls (Matt. 19 : 14)

> Suffer little children to come unto me
> Nor forbid them!
> For of such is the Kingdom of heaven.
> Truly I tell you, who will not receive
> The Kingdom of God as a little child,
> Shall not enter therein!

Mark adds a beautiful touch, "he took them in his arms and blessed them" (10 : 16).

7. *The Rich Young Man* (Matt. 19 : 16-30; Mark 10 : 17-31; Luke 18 : 18-30)

Some slight peculiarities in Matthew's gospel suggest that his rendering of Jesus's words is less accurate than that of Mark and Luke. Perhaps in changing the question, "Why do you call me good," to, "Why do you ask about the good," and the rendering, "If you would be perfect," mark the softening of the saying for a later age. A young man of wealth, and one who

had attracted Jesus, asks the way of life, calling Jesus "good." Jesus puts from him an ascription of praise that might seem to imply that any human being could have goodness, independent of the only source of goodness, and turns the young man's attention straightway to the Father whom he had come to mediate to men. Now, he adds, keep the commandments. These the young man professes to have kept, but has not in them found peace. Jesus realizes that the affections of the young man are divided, and strikes at the root of his secret materialism. "One thing you lack, go sell all you have, give to the poor and follow me!" This exposes the real interest in the young man's life. He was rich. Treasure in heaven seemed very unreal compared to the power of money here. Then Jesus turns to his disciples and says, "How hardly shall they that have wealth enter the Divine Order!" The disciples are amazed at this declaration. But Jesus repeats, and amplifies it: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Divine Order." The chaos about the rich man, spiritual and economic, seems endurable to him, for he "trusts" to his riches (Mark 10 : 24) to save him from destructive contact with this chaos. Because it seems endurable to him, he has little longing for any radical change. The poor disciples are discouraged at this. They, no doubt, were always on the lookout for those wealthy members of the coming Kingdom who would

The dangers of wealth (Matt. 19 : 23)

give it social tone and political weight. If these were not to be had, who could be saved? Jesus answers, as given most fully by Mark:

Nothing is beyond the power of God to accomplish (Mark 10: 27)

> With man it is impossible,
> But not with God;
> All things are possible with God.

Peter then pleads the completeness of their surrender, saying, "See, Master, we have left everything and followed you!" Matthew adds, "What then shall we have?" Jesus answers (according to Matthew alone):

The future reward promised to the personal followers of Jesus (Matt. 19: 28)

"Truly I tell you, you who have followed me: In the reconstruction when the son of man shall sit upon his throne of glory, you will also sit on twelve thrones, judging the twelve tribes of Israel."

And according to all three gospels:

The reward of every faithful disciple (Matt. 19: 29)

"No man has left house, or brethren or sisters, or mother, or father, or children, or lands, for my sake or the gospel's; but he shall receive a hundredfold now in this time, houses, brethren, and sisters, and mothers and (fathers) and children and lands, with persecution, and in the world to come eternal life." That is to say: "You enter even here on earth, in the midst, it is true of persecution, into relationships far sweeter than even the natural ones; fellowships with fathers, and brethren in the Kingdom and in the world to come you have also everlasting joy."

Human standards of greatness shall often be reversed (Matt. 19: 30)

And he closes with the saying:

> But many who are first
> Shall be last
> And the last first.

8. *The Parable of Overpayment* (Matt. 20 : 1-16)

Matthew alone is reminded by this last saying (Mark 10 : 31) of a parable of Jesus. That this saying had immediate connection with the parable is doubtful. Luke, at least, gives the saying in a more natural connection (cf. Luke 13 : 30). The parable sets forth one distinct lesson, which Luke presents at the close of the story of the prodigal son. A householder who employs men at intervals through the day lives up to his agreement with the first employed, but exceeds his obligations to the others. The rewards of the Kingdom, Jesus thus teaches, are of grace and not desert. This is the fundamental teaching of Jesus over against the work-righteousness and graded service of legalistic Pharisaism.

God deals with men on a basis of grace not of merit (Matt. 20 : 1-16)

9. *Jesus Prophesies his Passion* (Matt. 20 : 17-19; Mark 10 : 32-34; Luke 18 : 31-34)

Jesus predicts his Passion (Matt. 20: 18, 19)

The narrative describes the disciples as afraid on seeing that Jesus was bent upon going up to Jerusalem. Upon this Jesus again instructs them with regard to his future sufferings at Jerusalem, and also tells them of his resur-

rection. All three gospels contain the undoubted "Narrative" account of how Jesus distinctly says, "See, we go up to Jerusalem, and the Son of Man shall be given up to the chief priests and scribes, and they will condemn him to death and deliver him to the temporal powers. The mob will mock him, spit upon him and scourge him. They will kill him, and the third day he will be raised up!" (cf. Matt. 16 : 21, 22). This prophecy the disciples did not understand.

10. *The Request of the Sons of Zebedee* (Matt. 20 : 20-28; Mark 10 : 35-45)

Luke omits this episode, and Matthew tries to place the responsibility of the request upon the mother. But the "Narrative" and Matthew himself show that the fault was with James and John, who come asking Jesus for the places of honor in the Kingdom. No doubt in foretelling his passion Jesus mingled words of hope, which may now have led them to covet the leadership. Jesus asks them if they can drink the cup he must drink, and be baptized with the baptism with which he is to be baptized. "Can you," he says, "consecrate your powers to the same purpose and endure the same suffering as your Master?" They feel sure they can do so. Jesus assures them that they must indeed partake with him of his sufferings, but the honors and rewards are not in his power to bestow, but at the disposal of his Father. He then warns

Disciples asked if they also can endure to the end (Matt. 20 : 22)

them about false and destructive ambitions (cf. Luke 22 : 24, where the warning is expanded, and combined with other material). No doubt the saying was something as follows:

In God's Kingdom greatness is the reward of complete devotion to others (Matt. 20 : 25-28)

The rulers of the nations domineer them:
Their aristocracy tyrannizes over them.
Among you, who would be great,
Let him be your servant.
Who of you wishes to be first,
Let him be of all the slave.
The Son of Man came not to be served,
But to serve, to give his soul a ransom for all.

11. *Jesus and the Inheritance* (Luke 12 : 13-20)

The incident of a man from the crowd asking Jesus to compel his brother to divide the inheritance with him, causes Jesus to rebuke the man, and in this connection a saying is given us which is recorded only by Luke:

The folly of seeking material possessions as though they were the goal of living (Luke 12 : 13)

Watch and keep yourselves from covetousness;
Not in the abundance of possession does life consist!

This point is further illustrated by a parable peculiar also to Luke. A certain rich man's ground produced abundantly. He enlarged his storehouses, and, thus materially fortified, said to himself, "Now you have much laid up for many years, you can be at ease, you can eat, drink, and be merry. Nothing can harm you!" But God

said, " You fool, what protection is all your wealth against any real loss; this night is your soul required of you, whose then will all your possessions be? So is he that lays up fortunes for himself and is not rich toward God! "

12. *Human Interpretations of Judgment* (Luke 13 : 1-5)

Disaster not always a sign of guilt (Luke 13 : 1-4)

Pilate evidently had put to death Galileans, probably during some riot at the time of sacrifice. This is related to Jesus, and no doubt the common interpretation of misfortune as a direct personal judgment found some expression on the part of his informers (cf. John 9 : 2). Jesus points out that all are unworthy. " Do you suppose," he asks, " that these poor Galileans or those upon whom the Siloam tower fell were especially guilty? They were no worse than their fellows round about."

> I tell you, nay, but except ye repent,
> Ye shall all likewise perish!

A repentant attitude the one way of salvation (Luke 13: 5)

13. *The Unfruitful Fig-Tree* (Luke 13 : 6-9)

God patiently waits for fruitfulness (Luke 13 : 6)

Jesus further illustrates and enforces the lesson that all are unworthy and are only spared by God's grace, by a story of a man who planted a fig-tree in his vineyard, and waited in vain for fruit. In impatience he would have cut it down, but the gardener asked for a further chance. Thus, Jesus teaches, God spares us, if haply we may bear fruit (cf. Isaiah 5 : 1-7).

14. *A Message to Herod* (Luke 13 : 31-33)

As a preface to the lament over Jerusalem (which see), Luke places a message to Herod. It is an answer to a warning from the Pharisees that Herod had designs on his life. The passage implies that he was not at Jerusalem at the time but in Perea, so that Matthew is more likely accurate in putting the lament during the Jerusalem ministry. The warning calls out from Jesus a reply. "Go tell that crafty intriguant," he says in effect, "Behold I exorcise demons and heal to-day and to-morrow. I am still in possession of my full prophetic powers. You cannot do anything yet to me. But the third day I am finished; I will indeed go my way to-day and to-morrow, and after that—well! it must not be that a prophet perish outside of Jerusalem!"

Herod is powerless until Jesus's time is come (Luke 13 : 32)

15. *The Table Talk of Jesus* (Luke 14 : 1-24)

Jesus is asked to dine on the Sabbath with what is evidently a large company at the house of a ruler among the Pharisees. There they watch him to see how he keeps the Sabbath. This careful watching indicates that Perea was a new field of activity for Jesus, as his position on the subject of the Sabbath must have been clear to all in Galilee.

(1) *The Sabbath Question* (Luke 14 : 1-6)

Jesus seems to challenge criticism on the subject of his use of the Sabbath day. A man with dropsy is present at the feast and Jesus asks, "Is it lawful to heal on the Sabbath day?" The scribes and Pharisees are silent. Jesus heals the man, and then defends the action on the lines familiar from his Galilean attitude (cf. page 73) namely, mercy to animals implies *à fortiori* mercy to man.

Jesus sanctifies the Sabbath by healing the sick on that day (Luke 14 : 1-6)

(2) *Choosing Places of Honor* (Luke 14 : 7-11)

Then he turns to the Pharisees and in happy irony reproves their petty ambitions. "Do not," says Jesus, "choose at a wedding feast the best place; perhaps a better man than you may enter, and be shown to your seat. You will then be exposed to humiliation. Choose a lowly place, and you may be asked up higher."

For every one that exalteth himself
Shall be humbled.
He, however, who humbleth himself
Shall be exalted.[1]

Self-seeking shall be rewarded with shame, but humility with honor (Luke 14 : 11)

"For," teaches Jesus, "the man who pushes himself forward will be humbled, and the truly lowly man will be exalted."

[1] Compare Matthew 23 : 12 where the saying is given in a connection that marks its deeper meaning in the mouth of Jesus. It is there a reproof of the spiritual arrogance that boasted of its orthodoxy and religious character, and made demands on these grounds.

(3) *Christian Hospitality* (Luke 14 : 12-14)

The real character of social life in the Kingdom (Luke 14 : 12-14)

Jesus follows up this saying by a reproof to his host, no doubt made possible by some such ill-bred conduct as Jesus reproved before (Luke 7 : 36). They had watched him, he has also watched them. When you, he says, make a supper or dinner do not invite your equals, your kinsmen, or your rich neighbors. They will simply return the hospitality, and you have your recompense. That is the end of the matter. But share your social life with those who can make no such recompense; with the poor, the helpless, the lame, and the blind. Then you will find your highest reward in the resurrection of the lovingly just which is eternal.

(4) *The Story of the Supper* (Matt. 22 : 1-14; Luke 14 : 15-24)

This reminds one of the guests of the teaching of Jesus regarding the Kingdom (page 133), for he says, " Blessed is he that shall eat bread in the Kingdom of God." This may be the remark of an unctuous Pharisee, or perhaps of one really instructed in the Kingdom message. Jesus, however, realizes the reluctance of men to partake of that Kingdom on the conditions of membership in it, and tells the company a story. As Luke gives this to us it is a simple allegory.[1] A rich man gives a feast, and when the

[1] Matthew 22 : 1-14 gives us another version of the same material but, as is his wont, combines for his homiletical purpose another illustration of Jesus (verses 11-14). According to Matthew the giver of the feast is a king, the

time comes for the invited guests, who presumably have accepted the invitation to assemble, he sends a servant to remind them of their engagement. Now they begin to make excuses. One has bought a field, another oxen, and they must be looked after. Another has a wife and cannot come. Then the insulted feast-giver summons the loiterers in lanes and alleys of the town; even then the quota of guests is not full, and to those in the fields beyond the town the invitation goes. Thus Jesus simply but strongly teaches that into the new social order a rich and respectable religious world will not enter. Their worldly affairs are too pressing. The lower elements of society and the despised heathen will sit down in the new social order and "none of those men which were bidden shall taste of my supper."

God's salvation is for all, but few prove themselves worthy of it (Matt. 22 : 14)

The wideness of God's invitation (Luke 14 : 21)

16. *The Perean Parables*

A group of parables found only in full in Luke may be gathered together as having as fitting a place here in the

feast is a marriage celebration, the unwilling guests insult the messengers and are destroyed. In this trait of Matthew's treatment we see burning Jerusalem figuring. But the lesson is the same. Those who might have appeared treat the invitation with scorn (the ecclesiastical world), and then the lowest classes and the heathen are brought in. The addition of Matthew from some other saying of Jesus concerns a guest who, improperly prepared without a wedding garment, insults the king by his presence. Matthew also gives in that connection a memorable word of Jesus:

Many are called
Few are the chosen.

historical development as anywhere. Neither the time nor circumstances of the parables can be estimated even with probability.

(1) *The Good Samaritan* (Luke 10 : 25-37)

A lawyer tests Jesus's orthodoxy in words that remind us of Matthew 22 : 36-40, where Jesus gives the summary of the law here put into the lawyer's mouth, and of Mark 12 : 28-34, where the lawyer agrees with Jesus, and receives his commendation, "Thou art not far from the Kingdom of God!" and even of Mark 10 : 17-31 (and parallel passages), where a rich young man defends himself by claiming to have kept the law. In Luke's account the lawyer tries to escape by asking, who is my neighbor, whom I am to love as myself? Jesus answers in the words of the beautiful story :

An illustration of true love to one's neighbor (Luke 10 : 30-37)

A certain man going to Jericho fell among thieves who leave him half dead. The priest and Levite pass him by, but an outcast heretic Samaritan binds his wounds, and setting him on his animal takes him to an inn where he provides for his wants. Who was neighbor, Jesus asks, to the poor man? The answer was, of course, he who showed mercy. To the proud, exclusive lawyer the retort was easy : go thou and do likewise. Service is the essence of the commandments, when that service is the outpouring of love. No legal righteousness nor ecclesiastical standing has any meaning, save as only they

are signs of loving service. Like all parables this emphasizes one central truth. It is dangerous to go beyond this in the interpretation. Here the fundamental teaching is the attitude of love and mercy as the fundamental and normal relationship between men. We are neighbors to those whose needs are our own.

(2) *The Lost Sheep* (Matt. 18 : 12-14; Luke 15 : 3-7)

Luke represents Jesus as now surrounded by the tax-gatherers and the ceremonially unclean. The ecclesiastical world looks on with ill-concealed contempt. Matthew less happily puts the parable in the midst of directions to the disciples (page 107). The lesson of the parable, both as found in Matthew and Luke, is substantially the same as in the two that follow in Luke's version. A man having one hundred sheep lost one. He goes after it, and finding it brings it home with a joy he does not display over the rest of the flock. The sense of recovery of the loss being a keener joy than the sense of undisturbed possession. The story emphasizes the value God puts on the repentant human life. Men may value respectability and legal faultlessness; but God's heart is true to the fundamental instincts controlling our own life. He rejoices over the lost that is found. This simple teaching must not be obscured by vain theological attempts to interpret "the just" persons, or the "righteous persons." It was sufficient for Jesus that the scornful scribes and Pharisees thought

God's joy over the returned sinner (Luke 15: 3-7)

themselves just and righteous, and despised the tax-gatherers and sinners with whom Jesus had fellowship. The parables give no light on any other truth save the joy in heaven over the repentant sinner.

According to Luke[1] the emphasis is on the value of the repentant wanderer.

(3) *The Lost Silver Piece* (Luke 15 : 8-10)

Joy over the recovery of the lost (Luke 15 : 8-10)

The lesson of this parable, in which a woman finds her piece of lost money, is the same as that of the lost sheep. The repetition simply strengthens the emphasis. "I tell you," says Jesus, "there shall be joy in heaven over one sinner that repents, more than over the unfallen world whose perfect felicity calls out no such raptures, and which needs no repentance."

(4) *The Prodigal Son* (Luke 15 : 11-32)

This most beautiful of all the parables has suffered from over-interpretation. The message is the same as in the

[1] In Matthew's use of the parable the emphasis is on the value of the repentant life as seen in the Father's not wishing that "one of these little ones should perish." The Revised Version omits verse 11, "For the Son of Man came to save that which was lost," and implies an interpolation from Luke 19 : 10. It is by no means sure, however, that this does not belong to the passage taken by Matthew from the same source. The value of a repentant human life is marked by comparison with the joy of the herdsman who finds his sheep, and calls his neighbors together to rejoice with him.

two preceding parables. All illustrate the attitude of our Father to the repentant one who was lost. In the story of the wandering son, the attitude of the Father's heart is still further emphasized by a contrast with the attitude of one whose correctness of life has no theological significance. The reproof is aimed at the religious world, arrogant and really out of touch with those for whom the Father's heart is hungry. There is no attempt to excuse or disguise the wickedness of the lost one. It is no accident as in the case of the piece of silver, nor perhaps ignorance as in the case of the sheep. Yet the Father's heart beats tenderly for the returning boy. There is here no discussion of "self-conversion," "work-righteousness," nor any of the catch words of a dogmatic system, but a simple interpretation of the heart and purpose of God as he is revealed to us in the perfect humanity of Jesus. The points of the parable are simple. The young adventurer begs his patrimony, wanders away and spends it in dissolute company. A famine reduces him to the lowest stage of want, he feeds swine and even shares their food. He then reflects, remembers his lost joys, and turns repentant, crying, "I am not worthy to be called thy son." The father's heart goes out to him. He is met, clothed, a ring put on his finger, a feast is prepared, the father's heart is full of joy. The elder brother in his haughty indifference simply heightens the light flung upon this picture of God's heart. To his complaint the father answers: "Of course

God's infinite tenderness toward the returning lost ones (Luke 15 : 11-32)

it was right to make merry and be glad; for this your brother was dead, and is alive again; and was lost and is found. You have shared my joy and peace. All mine is yours. Your brother comes back from want and sorrow to joy and forgiveness."

(5) *The Unjust Steward* (Luke 16 : 1-13)

The passage consists of really two parts, and in point of fact the verses 9-13 have only a loose connection, if any, with the preceding parable. Jesus described an untrustworthy steward whom his master is about to discharge. He does not care to beg and cannot dig, so he uses his position for granting favors to his master's creditors; then, on losing his place, instead of the usual unpopularity of any go-between, either as steward or foreman, he finds those who do him favors in return. The shrewdness, not the ethics, is what is commended. On their plane and on the level of their ideals the children of the world, says Jesus, are wiser than the children of light. The one point of the story is the good use a desperate man may make of slender opportunities. In Luke 16 : 9 another lesson is added, which is not the immediate teaching of the parable. This lesson is, "Make good use of your temporal things, that when they fail, you may be received into eternal habitation." The almsgiving Luke praises is, of course, the implied "good use" by which we may lay up treasure in heaven (cf. Luke

11 : 41 ; 12 : 33 ; Acts 10 : 4 ; 9 : 36). Then follows a strophe, part of which is already familiar (cf. Matt. 6 : 24, page 119).

Faithfulness the measure of stewardship (Luke 16 : 11-13)

The faithful in little
Is faithful in much.
The unrighteous in little
Is unrighteous in much.
If in temporal riches you are not faithful,
The eternal (riches), who will entrust to you?
If with another's you are not faithful,
Who will give you your own?
No steward can two masters serve!
For the one he will hate,
And the other one love:
Or to one he will cleave
And the other despise.
You cannot serve God and mammon!

Attached to this strophe is a saying that is peculiar to Luke, although the context (Luke 16 : 16) is found in Matthew 11 : 12 ff. and 5 : 18 and 32.

You set yourselves right before men;
But God knows your hearts.
What seems mighty to men
Is profanation to God!

(6) *The Rich Man and Lazarus* (Luke 16 : 19-31)

In direct relationship to the mammon worship and bound to it by three sayings, two of which are common to

Matthew (cf. pages 119 and 190) and one peculiar to Luke, is the parable of the rich man who sits in luxury, with the poor man at his door. It is vain to extract any elaborate eschatology or vision of the future world from this story. It is no complete glimpse into the future any more than Pilgrim's Progress is such a view. Jesus speaks in the tongue of the folk-religion; Abraham's bosom, torments, a great gulf fixed, the dialogue between Abraham and the rich man in the flame, are the familiar pictures of Jewish popular religious thought. The rich man selfishly enjoys his good things. The poor man is rewarded in the after life. Jesus thus enforces the equalizing justice of God. The second part of the parable deals with Dives's request for relief, and a message to his brethren. The answer of Abraham only enforces the solemn lesson that irrevocable decisions are made in this life, and on the basis of sufficient light. If the unbelieving, having Moses and the prophets, remain material and selfish, no miracle will arouse their moral natures, "neither will they believe though one rose from the dead."

(7) *The Unprofitable Slave* (Luke 17 : 1-10)

Some sayings given in Matthew 18 : 7 and 17 : 20 are loosely put together by Luke as an introduction to the parable or illustrative story of the slave who does just what it is a slave's function to do. The slave's activity leaves no room, according to oriental thought, for the extra

righteousness upon which pious Judaism prided itself so much. The slave has only done his duty. "Thus we also having done the things commanded remain unprofitable slaves." Jesus is not either defending or condemning slavery, but simply uses for an example conditions as they existed. Miserable is he whom the Lord calls unprofitable, happy is he who calls himself so.

God demands our utmost endeavors under all circumstances (Luke 17 : 7-10)

(8) *The Unjust Judge* (Luke 18 : 1-8)

In connection with words taken from the sayings of Jesus relating to final events, there is given a characteristic story to illustrate the truth that we should pray with perseverance and not grow faint on account of apparent unwillingness on the part of God to hear us. An unjust judge grants a poor widow justice because of her importunity; how much more will the righteous God hear the cry of his saints. This is exactly parallel with Luke 11 : 5-8. Verses 7 and 8 may best be regarded as Luke's reflection on the foregoing, mingled as are John's so often with a report of Jesus's words (cf. John 3 : 16-21), "Shall not God avenge his elect, which cry to him constantly. Indeed he will, and soon; though the awful doubt arises, Will elect ones survive our disasters to greet the Son of Man when he comes!"[1]

We should not fear to plead with a just God for our needs (Luke 18 : 1-8)

[1] This points distinctly to an era of great trial and persecution as the age of our Luke's gospel.

(9) *The Pharisee and the Publican* (Luke 18 : 9-14)

True prayer an expression of humility and need (Luke 18 : 9-14)

Jesus contrasts two men going up to the Temple to pray. One, a proud, satisfied Pharisee, whose prayer is, "God, I thank thee that I am not as the rest of men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I get." The publican stands at a distance and prays, "God be merciful to me a sinner!" "I tell you," says Jesus, "this man went down to his house in reality morally set right rather than the other."

Luke then adds a saying of Jesus which, whether or not spoken at this time, certainly is appropriate here, and is undoubtedly from the lips of Jesus:

> Every one that exalteth himself shall be humbled,
> Every one that humbleth himself shall be exalted.

17. *Two Miracles of Healing*[1] (Matt. 20 : 29-34; Mark 10 : 46-52; Luke 18 : 35-43; 17 : 11-19)

(1) *The Blind Man of Jericho* (Matt. 20 : 29-34; Mark 10 : 46-52; Luke 18 : 35-43)

Bartimæus, the son of Timæus, sits by the wayside begging. As Jesus comes up to Jericho he hails him say-

[1] The use Matthew and Luke make of Mark's narrative relieves us entirely of the necessity for employing force to compel a harmony. Matthew says "two men," having, no doubt, in mind the miracle he gave before (Matt. 9 : 27). He also says "went out from," but Luke, following the nar-

ing, "Jesus, thou Son of David, have mercy on me!" He refuses, in spite of the rebukes of the crowd, to keep silence. Then Jesus says, "Call ye him!" The crowd encourages the blind man, who now comes forward, and Jesus asks him, "What do you want that I should do to you?" The man asks for sight, and Jesus, moved with compassion, touched his eyes, and, as Mark tells us, said, "Go your way, your faith has made you well!" And he follows Jesus, and became doubtless a familiar figure in the early church, since Mark remembers him as the "son of Timæus."

An earnest pleader rewarded (Luke 18: 35-43)

(2) *The Grateful Samaritan* (Luke 17 : 11-19)

The other miracle of the period is given us only by Luke. He had a special object in composing his gospel, and into this purpose the story fitted well. On the way up to Jerusalem ten lepers, outcasts from society, cry to Jesus for help. Of them only one seems to have been a Samaritan. Jesus sends them all to the priest as the law directed, and on the way all are healed. Luke tells us then how only the "stranger" returns to render thanks for the cure. Jesus says, "Were not ten cleansed, but where are the nine? Were there none found to give glory

The Samaritan's self-forgetful gratitude to God (Luke 17 : 11-19)

rative here more closely, says, "came to Jericho." The evidence points to Mark as the original. He knows details about Bartimæus as the son of Timæus which have lost their interest for the churches that did not know the men personally.

to God except this stranger!" Then he says to him, "Arise, go your way, your faith has made you well!"[1]

18. *The Story of Zacchæus* (Luke 19 : 1-10)

With this story, placed by Luke in Jericho, the Perean ministry may be said to close. The crowd has gathered about Jesus, so that Zacchæus, who is short, cannot see the Master. He climbs up into a tree to get a view of him. He was a chief tax-gatherer and rich. Jesus sees him in the sycamore-tree and, calling to him, says, "Come down, make haste, for I must abide at your house!" It shocks the proper ecclesiastical world that Jesus should thus consort with a man ceremonially unclean. No doubt Zacchæus realized the feeling, for he defends himself, "Master, I give half my goods to the poor, and if I wrongfully exact anything I restore it fourfold." Jesus answers, "To-day is salvation come to this man and his household, for he has shown the spirit of a true Israelite. I rejoice in his redemption, for I came to do this sort of service."

The redemption of Zacchæus, through the Master's recognition of him (Luke 19 : 1-10)

[1] Luke assigns this indefinitely to his journey to Jerusalem, "between Samaria and Galilee." But Luke, like Matthew, often uses general geographical terms.

III

THE JERUSALEM MINISTRY[1]

1. *Jesus Enters Jerusalem in Triumph* (Matt. 21 : 1-11 ; Mark 11 : 1-11 ; Luke 19 : 29-40)

Jesus at last reaches Bethany and Bethphage and sends out two disciples with directions to bring him a foal[2] of an ass, bound at a door in the open street. Whether by agreement or in virtue of some knowledge of the disciples, the owners let the foal go. Laying garments upon it, Jesus rides into Jerusalem surrounded by crowds crying, " Save now ! Deliverance ! "

Hosanna, blessed is he coming in Jehovah's name !
Blessed is the coming Kingdom of our father David,
Hosanna in the Highest ! (or Deliverance from the Highest).

The song of the crowd (Mark 11 : 9, 10)

The Pharisees from the crowd are offended and say, Rebuke thy disciples. But Jesus said :

I tell you, were these silent
The stones would cry out !

If man did not, nature would acclaim the Messiah (Luke 19 : 40)

[1] The " Narrative " is from this on closely relied upon. The discourses are given in more extended form, and Luke still divides up the sayings and scatters them in his narrative, but where the apocalypse (Mark 13 and Matt. 24) is reached the verbal agreements become very striking. The order of the " Narrative " is chosen as the order of our treatment.

[2] Matthew according to his wont quotes a passage from the Old Testament. From that passage (cf. verse 5) the introduction of an " ass and the foal of an ass " was easy. In the original narrative we may assume that only the one beast was mentioned.

According to Matthew he also adds (in reference to the youth of some of the crowd) : have ye not read that " from mouths of babes and sucking children he has ordained praise ? " (Psa. 8 : 2). Here the Greek translation is followed instead of the Hebrew original.

2. *Jesus Weeps Over Jerusalem* (Luke 19 : 41-44)

As Jesus drew near, Luke describes him as weeping over the city, saying :

Jerusalem is to be surrounded and destroyed. Her day of opportunity she let slip (Luke 19 : 41-44)

Hadst thou known in this day, even thou,
The things which belong unto peace ;
But now they are hid from thine eyes !
For the days will soon come unto thee,
When thine enemies bank thee about,
And enclose thee on every side.
They shall dash thee at last to the ground,
And thy children within thee.
Not one stone on a stone shall they leave.
Thou the day of thy grace didst not know !

3. *Cursing the Barren Fig-Tree* (Matt. 21 : 18-22 ; Mark 11 : 12-14 ; 20-26)

The " Narrative " tells how Jesus, going to and fro from Bethany to Jerusalem, is disappointed in not finding fruit on a fig-tree, and works what we must assume was a symbolic miracle (cf. Luke 13 : 6 [1]). Fruitless Jerusalem is

[1] It has been suggested that perhaps the parable and the miracle have been confused, and that the parable gave rise to the story of the miracle. But the narrative is almost certainly older than Luke's account, although Luke's

in his mind as he says, "Let no man eat fruit from thee henceforth forever!" The disciples' astonishment is voiced next morning by Peter, when they see the fig-tree withered from the roots. Jesus then expounds the place of moral attitude and spiritual faith in prayer. The saying reminds us of Matthew 6 : 12; 17 : 20, and 18 : 35, where the phrases occur in other connections.

"All things whatsoever you pray for and really want, believe that you have them, and you shall have them. But when you are praying forgive, if you have anything against anyone; that your Father also which is in heaven may forgive you your trespasses."

A prayer inspired by faith in God and love toward mankind shall surely be richly answered (Mark 11 : 24, 25)

4. *Purging the Temple*[1] (Matt. 21 : 12-17; Mark 11 : 15-19; Luke 19 : 45-48)

Jesus is indignant at the way in which the outer court of the Temple is profaned by the sale of the animals for sacrifice. He drives the dealers out, protesting as a man, a teacher, and a Jew against the profanation. Mark gives the full quotation from Isaiah 56 : 7. "My house shall be called a house of prayer for all nations, but ye have made it a den of thieves." The stress on "all nations" has, no doubt, to do with the thought of Jesus which now

omission of the miracle, and Mark's and Matthew's omission of the parable, are striking.

[1] This incident, given by John as in the beginning of the ministry, belongs more naturally here in that historical development of which John scarcely professes to give an account.

went beyond Judaism in its hope, and the fact that the outer court where the nations might come, was thus prostituted to gain instead of reserved for prayer.

5. *The Question of Spiritual Authority* (Matt. 21 : 23-27, 32 ; Mark 11 : 27-33 ; Luke 20 : 1-8 ; cf. 7 : 29-31)

The leaders of Judaism bound to consider Jesus and John on a similar plane (Mark 11 : 27-33)

Jesus's answer to the demand of the ecclesiastical forces for evidence of his authority is far-reaching. He says in effect, " What of John's authority ? He is now dead, and you dare not disown his spiritual authority ; the popular voice is too strong for you. But when he was alive you disbelieved him just as you reject me. He came preaching righteousness, as I also come preaching righteousness. Even as the publicans and sinners heard John, so they hear me, and they repent. You neither believed John nor repented, nor do you believe me, nor do you propose to repent at my summons ! "

Jesus further illustrates his position by two parables. One is given only by Matthew, the other is found in all three of the gospels.

(1) *The Response of the Two Sons* (Matt. 21 : 28-32)

True repentance evidenced by acts, not words (Matt. 21 : 31)

A father says to his two sons, " Go work in my vineyard." One says, " No ; " then he repents and goes. The other says, " Yes ; " but goes not. " Which," asks Jesus, " did the father's will ? " Applying the illustration Jesus adds : " You, who are professing God-servers, did not

repent at John's preaching; therefore the harlots and publicans, who have sincerely professed repentance, will precede you into the Kingdom of God."

(2) *The Rebellious Vineyard-Keepers* (Matt. 21 : 33-46; Mark 12 : 1-12; Luke 20 : 9-19)

No doubt Isaiah 5 : 1-7 is in the mind of Jesus as he tells the story of the vineyard leased to men who refuse to fulfil their agreement with the master of the vineyard and beat and stone the messengers sent by him to receive his portion of the fruit. At last he sends his son, thinking that they would respect and obey him. But the cruel husbandmen determined to put the heir to death, so that there should be no claimant to oust them from possession. What will the lord of the vineyard do is the solemn question Jesus puts to the ecclesiastical leaders. He will destroy those vineyard-keepers and give the vineyard unto others. Then Jesus quotes the Messianic prediction of Psalm 118 : 22 : "The stone which the builders rejected, the same is become the cap stone of the building." According to Matthew (21 : 43) Jesus plainly tells the ecclesiastical leaders that the Kingdom of God is to be taken from them, and given to "a nation bringing forth the fruits thereof," and Luke joins Matthew [1] in a further addition :

Those intrusted with responsibility will be held to answer for the results (Matt. 21 : 41)

Who falls on this stone shall be crushed,
On whom it falls, he will be scattered as chaff.

Opposition to the Kingdom brings only destruction to the one attempting it (Matt. 21 : 44; Luke 20 : 18)

[1] There is some doubt about the Matthew text, but the Revised Version accepts the verse as genuine. It certainly is so in Luke.

The ecclesiastical authorities realize that Jesus has attacked them directly, and resolve upon his destruction; but they fear the people.[1]

6. *Ecclesiasticism Attacks Jesus* (Matt. 22 : 15-40; Mark 12 : 13-34; Luke 20 : 20-40)

The religious leaders seek to undermine the influence of Jesus by putting to him questions of such a nature that he must, they hope, commit himself to unpopular positions.

(1) *Paying Tribute to Cæsar* (Matt. 22 : 15-22; Mark 12 : 13-17; Luke 20 : 20-26)

Jesus is asked whether it is right to pay tribute to Cæsar. The hope was, of course, to embroil him either with his Galilean zealots or with the Roman authorities. The attempt is unsuccessful. Jesus was no political zealot. "Show me a coin," he says. "Whose image is that?" "Cæsar's!" Then, says Jesus in effect, "you avail yourselves of the secular government, hence acknowledge its lawful authority."

Pay homage where 't is due (Matt. 22 : 21; Mark 12 : 7; Luke 20 : 25)

> Render to Cæsar the things which be Cæsar's,
> To God also the things which are God's.

[1] Matthew uses here the parable given by Luke in another form (14 : 15-24), as a still further illustration of Jesus's position (cf. page 160). The existing leaders will be destroyed, outsiders will be brought in, although there may also be found among them unworthy ones (like the guest without a wedding garment).

(2) *A Question of the Resurrection* (Matt. 22 : 23-33; Mark 12 : 18-27; Luke 20 : 27-40)

The Sadducean materialism rebuked (Mark 12 : 18-27)

The Sadducees, who seem to have held sceptical views of the resurrection, come asking whose wife a woman will be in the resurrection, seeing that seven brothers had married her in accordance with the ceremonial law. Jesus makes his answer cover two misunderstandings. First, in the resurrection our material life falls away, so that we are "as the angels," who are not bound by the ordinary laws of physical causation; and secondly, the dead are raised, for God is the God of the living, therefore as the God of Abraham, Isaac, and Jacob, they must be now counted as amongst the living.[1]

(3) *The Pharisaic Lawyer's Question* (Matt. 22 : 34-40; Mark 12 : 28-34)

The summ-total of the law's demands (Mark 12 : 28-34)

The last test is put by a lawyer who demands—according to Matthew "tempting him," but according to Mark in a more friendly spirit—which was the greatest commandment. Jesus answers in the spirit and words of Deuteronomy (6 : 5), "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment, and a second like it is this, 'Thou shalt love thy neighbor as

[1] Luke's enlargement of the original as given in Matthew and Mark does not add clearness to the message contained in this answer.

thyself.' On these two commandments hang all the law and the prophets." Mark adds that the scribe praises the answer and pronounces these commandments more than all burnt offerings and sacrifices. Jesus says to him, "Thou art not far from the Kingdom of heaven."

7. *Jesus Attacks Ecclesiasticism*

Jesus now in his turn assumes the aggressive and exposes the ignorance and conventionalism of the Jewish religious leaders.

(1) *Who was David's Son* (Matt. 22 : 41-46; Mark 12 : 35-37; Luke 20 : 41-44) [1]

He suddenly asks the scribes a technical question. The point of the question is not very clear. Jesus naturally proceeds on the commonly accepted opinion of the Davidic authorship of the Psalms, and on this basis asks how in Psalm 110 : 1 David calls the Messiah "Lord," although according to the scribes he must be David's son. This question raised, no doubt, the whole issue of the nature of the spiritual, prophetic, and Messianic authority. For the average ecclesiastic, authority must always be dead. Yet this same ecclesiastical mind professed to be looking for the Son of David to be lord, and to lead man-

[1] These sayings are reflected in many passages in Luke, compare 11 : 37-52; 13 : 34, 35.

kind into all truth. Such a one must be a living voice and be superior to them. The opponents of Jesus are, at least puzzled, and afraid to reply.

(2) *Jesus Warns Against the Conventional Religious World* (Matt. 23 : 1-12 ; [1] Mark 12 : 38-40 ; Luke 20 : 45-47)

The scribes Jesus condemns, speaking strongly according to the "Narrative" (used also by Luke) : Beware of the scribes! They desire to walk in clerical garb, and delight in the honors paid them in public, and at religious meetings. They like to figure at banquets, and rejoice in signs of respect for their office. Matthew adds, however, a curious provision, which probably belongs to the earlier

[1] Matthew's rendering of these warnings is characteristic. He gathers sayings found elsewhere in Luke (cf. 18 : 14), but adds material of his own. It is not difficult to see the antithesis of Hebrew poetry in verses 8-10 (Dr. Briggs would add verse 11, making a slight emendation on the text).

Be ye not called rabbi,
For one is your rabbi ;
But ye are all brethren ;
And call no man father on earth,
For one is your father in heaven ;
Nor yet be called masters,
For one is your master, Christ.

Who will be greatest among you,
Let him be your servant ;
Who exalteth himself,
He shall be humbled.
Who humbleth himself,
He shall be exalted (cf. Luke 18 : 13).

ministry of Jesus. He says according to Matthew : these same scribes sit, however, in Moses's seat as the official representative of a system within which we all are. Do their bidding, but do not do their works. For they bind burdens on men's backs which they themselves do not touch with the tips of their fingers, that is to say, provisions of the ceremonial life in regard to eating and drinking which the wealthy could easily obey, but which were intolerable to the poor. They do their works, Jesus charges, to be seen of men. They delight in the insignia of clerical office, and make their clerical dress more and more pronounced.

Jesus then, as Matthew tells us, forbids titles among his followers. He follows this prohibition by the prohibition of the title " father," as applied in the religious world to distinguished teachers or doctors of divinity. The narrative as found in Mark and Luke introduces the specific charge against these leaders in the religious world, that they " devour widows' houses " by questionable commercial transactions and " for a pretence make long prayers." These are to receive the greater condemnation. Matthew enforces this condemnation by words found in Luke in another connection, namely, at the table of the Pharisee.

(3) *The Seven Woes*[1] (Matt. 23 : 13-39; Luke 11 : 42-52)

Woe unto you religious teachers, hypocrites, for you shut the doors of the Divine Order against men. Then you enter not in yourselves, and will not permit others to enter in who are on the way to it. The narrowness of the religious world (Matt. 23 : 13)

Woe unto you religious teachers, hypocrites! for you compass sea and land to make a convert, and when he is become so, then you make him twice as great a deceiver and hypocrite as yourselves. The misguided zeal of the religious world (Matt. 23 : 15)

Woe unto you, blind guides. You teach men how to swear falsely, telling them that if they swear by the temple, or the altar, it has no meaning, but that they must not swear by the gold of the temple or the sacrifice. You blind fools! Which is greater, the gift or the altar that makes the gift sacred? Who swears by the altar, swears by it and all that is on it. Who swears by the temple, swears by it and by him that dwells in it. Who swears by heaven, swears by the throne of God and him that sits upon it! The ethical subterfuge of the religious world (Matt. 23 : 16-22)

Woe unto you religious teachers, hypocrites, for you dole out your money in alms and gifts, but the real things of the law, judgment and mercy and faith, you leave undone. These you ought to have done and not left the The mock liberty of the religious world (Matt. 23 : 23, 24)

[1] These woes pronounced by Jesus may be compared to Isaiah 5 : 8-24. They are in the exalted prophetic strain, with all the elaboration, doubtless, of prophetic poetry, much of which is lost to us in translation. Compare the shorter version, Luke 11 : 42-52. See Appendix II.

other things undone. You blind guides, who strain out the gnats and swallow camels.

The hypocrisy of the religious world (Matt. 23 : 25, 26)

Woe unto you religious teachers, hypocrites! You clean the outside of the cup and the plate, but within you are full of extortion and excesses. (Here perhaps may be added the charge of Mark 12 : 40 and Luke 20 : 47.) They who devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation. You blind hypocrites! first clean the inside of the cup and plate that the outside may become clean also!

The fair shams of the religious world (Matt. 23 : 27, 28)

Woe unto you religious teachers, hypocrites! for you are like whitewashed graves, which outwardly look well, but are within full of dead men's bones and corruption. So you appear outwardly righteous to men, but inwardly you are full of hypocrisy and sin.

The burden of past and present persecutions on the part of the religious world (Matt. 23 : 29-36)

Woe unto you religious teachers, hypocrites! You put up tablets to past teachers and adorn the tombs of the righteous; and say, If only we had lived in the days of our fathers we would not have shared in the blood of the prophets. You testify that you are the legitimate children of those who slew the prophets. Fill up the measure of your fathers! You snakes, you brood of vipers, how can you escape the judgment of Hades? Now look, I am sending to you prophets, and wise men, and teachers; and some of them you will kill and crucify, some of them you will scourge in your churches, and drive them from city to city, that upon you may come all the innocent

blood shed from Abel to Zacharias (cf. 2 Chron. 24 : 20)[1] whom you slew in the court of the temple. Truly I tell you, all these things will be visited upon this generation.

Jesus's cry of anguish over Jerusalem (Matt. 23 : 37-39)

O, Jerusalem, Jerusalem, which killeth the prophets!
And stonest them that are sent unto thee!
How often would I have gathered thy children together
As a hen gathereth her chickens under her wing,
But ye would not!
Behold your temple is left unto you desolate,
For I tell you, ye shall not see me henceforth till ye shall say,
Blessed is he that cometh in the name of Jehovah!

8. *The Widow's Farthing* (Mark 12 : 41-44; Luke 21 : 1-4)

Liberality to God not estimated by the amount (Mark 12 : 43, 44)

Jesus watches the gifts as they are brought to the temple treasury. Among the well-to-do comes a poor widow, who brings two small coins. Jesus says to his disciples that the poor widow has cast in more than all the rest. The rich of their superfluity have given something, she of her poverty has given all her living.

9. *The Apocalypse* (Matt. 24 : 1-51; Mark 13 : 1-37; Luke 21 : 5-36)

This apocalypse is given very exactly in all three gospels. The words also correspond very closely. Even

[1] Son of Barachiah is probably an erroneous addition to the words of Jesus, arising from a natural confusion of two men.

where Matthew omits some things given by Mark (verses 9, 10, 11), it is because he has included the saying in the discourse of directions to the disciples (cf. Matt. 10 : 1-21), and does not wish to repeat them ; or because he gives the same thought in another form (Matt. 24 : 46 ; cf. with Mark 13 : 33, 34).

(1) *The Introduction* (Matt. 24 : 1-3 ; Mark 13 : 1-4 ; Luke 21 : 5-7)

The disciples from the Sea of Galilee are overcome by the beauty of the temple and city, as they watch it with Jesus from the Mount of Olives. Then Jesus makes the solemn prediction, " There shall not be left one stone upon another that shall not be thrown down." The disciples then ask him when these things, hinted at so often, are to take place ! " What is to be the end of the world, and the sign of Jesus's coming ? " Jesus answers :

(2) *The Beginnings of Woes* (Matt. 24 : 4-14 ; Mark 13 : 5-13; Luke 21 : 8-19)

The coming woes national in character (Matt. 24 : 4-14)

False Christs will arise, wars and rumors of wars will be in the air, but these are only beginnings. You must not be disturbed by them. Nations shall rise against nations, and empire against empire. Natural disturbances will also mark the progress of history. You will be persecuted, and led before kings and rulers. But never mind. Be not overawed. Before these things can happen

you will have accomplished your work of preaching far and wide. At all times of stress, the Holy Spirit will give you wisdom and strength. Be not over anxious about your defence, for your cause is God's. Families will be divided because of the gospel. Children will be arrayed against their parents, and parents against their children; and you will be hated of all for my sake, but set yourselves to endure with patience to the last.

(3) *The Coming Crisis* (Matt. 24 : 15-28; Mark 13 : 14-23; Luke 21 : 20-24)

Judgment will begin at Jerusalem (Matt. 24 : 15-28)

Then when you see the holy sanctuary in imminent danger of defilement at the hands of rude and cruel soldiers, as Daniel predicted (cf. Daniel 12 : 11, the Sept. rendering), then you may know that the final end is near. Let those in Judea flee to the mountains without delaying to collect their household possessions. Alas for the helpless mothers and sucking children! Pray that the flight be not in winter. For the tribulation will be unequalled in history, and would result in the entire blotting out of the chosen people did not God in mercy spare them and shorten the time of the struggle. So beware of the false prophets with their signs and wonders. The very heaven and earth will seem to sympathize with the catastrophe and to manifest it by signs, and the stars shall fall and the sun be darkened and the moon give no light. Do not follow (Matthew adds) these false prophets. For

when the Son of Man [1] really comes you will be as sure of it as you are of the lightning flash which illumines the whole sky. Heed no one who promises to save the nation from its fate. It is virtually dead and must become the prey of the devouring Romans.

(4) *The Sign of the Coming* (Matt. 24 : 29-36; Mark 13 : 24-32; Luke 21 : 27-33)

Ethical revolutions will be signs of the coming (Matt. 24 : 29-36)

The signs in the heaven and commotions upon earth are signs of the moral and spiritual upturning which precedes the coming of the Son of Man, who shall send his messengers to gather the spiritually receptive from the four quarters of the earth. The illustrative image of this is the fig-tree, whose leaves foretell the coming of summer.

> Heaven and earth shall pass away,
> But my words shall not pass away.
> But of that day or hour knoweth no man,
> Not even the angels in heaven nor the Son,
> But the Father only.

(5) *The Conclusion* (Matt. 24 : 37-51; Mark 13 : 33-37; Luke 21 :34-36)

The conclusion differs in the three gospels. Mark concludes with the solemn words about the servant left to watch :

[1] Compare Luke 17 : 24-31.

Watch therefore, for ye know not when the lord of the house is coming; whether at even or at midnight, or at cock-crowing, or in the morning; lest perhaps coming suddenly he find you sleeping. And what I say unto you I say unto all—Watch! Be ever watchful (Mark 13: 35)

Luke varies the admonition and says:

But take heed to yourselves, lest perhaps your hearts are preoccupied with feasting, and drinking, and the cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch at every season, making supplication that you may prevail to escape all these things that shall come to pass, and that you may stand before the Son of Man. Realizing the responsibilities with which you are charged (Luke 21: 36)

The most extensive version of these closing words of Jesus is given by Matthew. He uses the sayings found in Luke 17 : 24 to introduce the same figure as in Mark of the Master's coming hour.

For as in the time of Noah, all were eating and drinking, careless of coming doom, so shall it be in the day of the coming of the Son of Man. "Two men shall be in a field, one shall be taken and the other left. Two women shall be grinding at the mill, one shall be taken and the other left." Then Matthew further elaborates the figure of the servant left to watch, which is also given by Mark, only the servant is described in his unfaithfulness, and found and punished. The lord appoints him "a portion And faithfully discharging every duty (Matt. 24: 45-51)

with the hypocrites: there shall be weeping and gnashing of teeth."

10. *The Apocalyptic Parables* (Matt. 25 : 1-46)

With two striking parables and a vivid picture Matthew ends this discourse of Jesus.

(1) *The Wise and Foolish Virgins* (Matt. 25 : 1-13)

Thoughtlessness will be no excuse for unpreparedness (Matt. 25: 1-13)

The parable emphasizes the simple lesson, "there is a possible sentence of 'too late.'" The scene is the village marriage feast. Ten maidens go to meet the groom and to become entitled to the feast and merriment. They are to join the procession with their lamps. The groom is late. They sleep. Their oil burns out. The cry which welcomes the bridegroom awakens them. Five have a fresh supply of oil, but only enough for themselves. Five have no oil. They rush away to buy it, but are too late, for the door is shut and they have lost their chance to join in the feasting. The lesson is simply, "Watch."

(2) *The Intrusted Money* (Matt. 25 : 14-30; cf. Luke 19 : 11-28)

Spiritual gifts are intrusted to man for use (Matt. 25: 14-30)

The story found substantially in Luke 19 : 11-28 of the rich man (or king) going into a far country, while a distinct parable in many respects, emphasizes the same general lesson as the one which Matthew most properly

introduces here. We are not only to watch, but the reward of watching is proportioned to our faithfulness to intrusted responsibility. Three men are intrusted with sums according to presumed ability. They are to invest with care for their lord. One receives five talents and earns five more; another receives two which he doubles. The third hides his money, and does nothing for his lord. From him the talent is taken and given to the more faithful one, and the unprofitable servant, for whom there is no place either in this world or in the Kingdom, is thrust out into outer darkness.

(3) *The Judgment Scene* (Matt. 25 : 31-46)

Judgment is on the basis of our opportunities used or wasted (Matt. 25: 31-46)

Jesus closes with a memorable vision of judgment. The Son of Man is enthroned. The nations are gathered. He separates, as a shepherd might, the sheep from the goats. To the just he says, "Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." To me you came when hungry, thirsty, a stranger, sick and in prison, and to me you ministered. The just are surprised; but Jesus assures them, "Inasmuch as you did it to the least of these my little ones, you did it unto me." To the unrighteous he says, Me you saw hungry and thirsty, a stranger sick and in prison and you left me alone. The unrighteous express their astonishment. This enthroned Son of Man they had surely never seen. "Inasmuch," says Jesus, "as you omitted to

do it to the least of these my little ones, you did it not to me.[1] And these shall go away into eternal punishment, but the righteous into eternal life."

[1] This is beautifully arranged by Dr. Briggs as follows:

I

When the Son of Man shall come in his glory, and all the angels with him,
Then shall he sit on the throne of his glory:
And before him will be gathered all the nations:
And he shall separate them one from another,
As the shepherd separateth the sheep from the goats:
And he shall set the sheep on his right hand, but the goats on his left.

II

Then shall the King say unto them on his right hand,
Come, ye blessed of my Father, inherit the Kingdom;
Which was prepared for you from the foundation of the world;
For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink:
I was sick, and ye visited me: I was in prison, and ye came unto me.

III

Then shall the righteous answer him, Lord!
When saw we thee an hungered and fed thee, or athirst and gave thee drink?
When saw we thee a stranger, and took thee in? or naked and clothed thee?
When saw we thee sick and visited thee? or in prison and came unto thee?
And the King shall answer and say unto them, Verily I say unto you
Inasmuch as ye did it unto one of the least of my brethren, ye did it unto me.

IV

Then shall the King say also unto them on the left hand,
Depart from me, ye cursed, into Gehenna,
Which is prepared for the Devil and his angels:
For I was an hungered and ye gave me no meat: I was thirsty and ye gave me no drink,
I was a stranger, and ye took me not in; naked, and ye clothed me not:
I was sick, and ye visited me not: I was in prison, and ye came not unto me.

V

Then shall the wicked answer him, Lord!
When saw we thee an hungered (and did not give thee meat), or athirst and (gave thee not to drink)?
(When saw we thee) a stranger (and took thee not in) or naked (and clothed thee not)?
(When saw we thee) sick (and did not visit thee), or in prison (and did not come unto thee)?
Then shall he answer and say unto them, Verily I say unto you,
Inasmuch as ye did it not unto one of the least of these, ye did it not to me!

THE PASSION OF OUR LORD

THE PASSION OF OUR LORD

I

PREPARATIONS FOR THE END

From Luke (21 : 37, 38) we learn that it was the habit of Jesus to retire from the city as the evening came. He taught eager throngs in the temple. No doubt many of the messages given in the last chapter were spoken at this time. Now, however, the end draws near.

1. *His Death Resolved Upon* (Matt. 26 : 1-5; Mark 14 : 1, 2; Luke 22 : 1, 2)

According to Matthew Jesus again made known to his disciples in distinct terms, "You know that after two days the Passover cometh, and the Son of Man is delivered up to be crucified." Mark and Luke note only the fact that the "chief priests and scribes" plot to take Jesus. Matthew adds the fact that the plot ripened in the court of Caiaphas.

2. *The Final Anointing*[1] (Matt. 26 : 6-13; Mark 14 : 3-9; cf. John 12 : 1-8)

Jesus at Bethany in the house of Simon the leper is at a supper, into whose details John goes more fully than our narrative. There a woman comes with an alabaster box or jug of precious ointment. She anoints Jesus's head with the oil. But some murmur at the waste, saying it might have been sold and given to the poor. The reply of Jesus is in elevated style :

Value of personal service (Matt. 26: 10-13; Mark 14 : 6-9)

Why do you trouble the woman,
She hath wrought a good work on me.
The poor ye have with you always.
Me you have not with you always.
She hath done what she could,
Hath anointed before-hand my body for burial.
Truly I say, where the gospel is preached
In the whole of the world this thing she hath done
Shall be talked of in memory of her!

Thus Jesus teaches, " You must not censure this loving personal service. No amount of almsgiving takes the place of the loving touch. You will have plenty of opportunity to give alms. This service of love will, however, be remembered wherever the gospel goes. For it will be thought of in connection with the impending catastrophe."

[1] Compare the note on page 92 on Luke 7 : 36-50.

3. *The Betrayal Planned* (Matt. 26 : 14-16; Mark 14 : 10, 11; Luke 22 : 3-6)

The treachery of Judas (Mark 14 : 10, 11)

The fourth gospel makes Judas the objector to the waste of the ointment; our narrative simply connects intimately the scene of the anointing with Judas's treachery. He goes to the ecclesiastical authorities, and they covenant with him for money to betray Jesus.[1] He offers, no doubt, to lead the officers of the temple to Jesus's customary evening resort.

4. *The Passover Preparation* (Matt. 26 : 17-21; Mark 14 : 12-17; Luke 22 : 7-13)

A sign given to identify the prospective host (Mark 14 : 12-17)

Jesus sends two of his disciples—Luke names them as Peter and John—to prepare the Passover. A man bearing water is the sign to them, perhaps arranged beforehand by Jesus, to enter a house whose owner is to be the willing host. There they are to make ready the Passover.

[1] Matthew gives the amount, but he has so evidently Zechariah 11 : 13 and the probably corrupted text in mind that it is hard to resist the conclusion that the amount may have been later transferred to the narrative.

II

THE LAST SUPPER

1. *The Prophecy of Betrayal* (Matt. 26 : 21-25; Mark 14 : 18-21; Luke 22 : 21, 22)

When the disciples are gathered about the table Jesus predicts in solemn, prophetic manner the approaching betrayal. All are sorrowful and alarmed, saying: Is it I? since Jesus has said:

The horror of the betrayer's treachery (Mark 14: 18-21)

> Truly I tell you, one of you shall betray me,
> Alas, even one that dips in the dish with me,
> For the Son of Man goeth, indeed, as is written,
> But woe unto that man by whom he's betrayed;
> For that man 'twas good had he never been born.

That is "Alas! one of my nearest intimates will violate all the laws of relationship. He will share food with me, and then deliver me to death. Well! So indeed the eternal redemption work will go on, but woe to the wretched instrument in the betrayal. His life is far worse than wasted."

2. *Rivalry Rebuked* (Luke 22 : 24-30)

Luke's well-known method of dividing up Jesus's sayings to illustrate the progress of the narrative casts no doubt on the genuine character of the teaching which he

adds at this point. It is a fair question, however, whether it belongs just here. He tells us that Jesus sitting with the twelve says, " How earnestly have I longed to eat this Passover with you, before I suffer, for I tell you I will not eat it (again) until all is ready in the Kingdom of God, that is, until I enter in glory upon the full social triumph." At this point Luke says contention arose among them, at, no doubt, the naming of the Kingdom, and Jesus must rebuke their ambition (cf. Matt. 20 : 25-28). This he does in words already commented upon (page 155), save only the addition, " You are they which have stood by me in my trials, and I appoint you just as my Father appoints unto me a kingdom, that you may share with me the companionship, the privileges, and the authority in the coming divine order."

Jesus's wish for one last Passover feast with his little band (Luke 22 : 24-30)

3. *Peter's Denial Foretold* (Matt. 26 : 31-35 ; Mark 14 : 27-31 ; Luke 22 : 31-38)

The simple narrative given by Mark and Matthew is elaborated by Luke in an interesting way. According to the " Narrative " Jesus says to the disciples, " All of you shall be deeply disappointed in me this night ; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad " (Zech. 13 : 7). Then he adds words they could not have understood. " But after I am raised up I shall go before you into Galilee." To this Peter indignantly replies, " If all shall be disappointed

in you I will never be untrue to you or be disappointed." Luke's version includes a spontaneous address to Peter: "Simon, Simon, Satan (or the tempter) asks to get you that he might sift you like wheat, but I have made supplication for you, that your faith should not fail; but when you have turned again strengthen your brethren." On Peter's assertion of his constancy Jesus says, according to the "Narrative," "Indeed I tell you that this night before the cock crow you will deny me three times" (Matthew), or "Verily I say to you that this night before the cock crow twice you will deny me three times" (Mark; cf. Mark 14 : 72). Luke makes Jesus close this warning by recalling the direction given the seventy (or twelve; compare page 126) not to make preparation, and tells them that from now they are wanderers on the earth. As the heralds of the Kingdom in Judea they were fellow citizens and could demand as heralds their support. Now they go forth as strangers. "And he that has a purse shall take it, and so also a wallet. And if one has no sword (the accompaniment of a long journey from home), let him sell his cloak and buy one. You are going out to struggle and to conflict; the preparation is for war and not peace (cf. Matt. 10:34). For I tell you the prophecy 'And he was numbered with the transgressors' has found its fulfilment in me, as indeed all written about me." The confused, troubled disciples do not understand the matter, and produce two swords. Jesus says

Peter promises constancy (Matt. 26 : 33)

The need of proper preparation for the future (Luke 22 : 31-38)

gently, "It is enough!" That is to say, "You do not understand me yet. You will in the near future."

4. *The Last Supper* (Matt. 26 : 26-29; Mark 14 : 22-25; Luke 22 : 17-20; cf. 1 Cor. 11 : 23-26)

The symbols of a vital union (Matt. 26 : 26-29)

Luke speaks (22 : 17) of a cup before the bread;[1] but Matthew and Mark begin their account with the bread, which was, of course, unleavened, and may have been wrapped in bitter herbs. This was the regular giving of the dipped unleavened bread of the Passover feast. As Jesus gave, he said, "Take, eat, this is my body" (Luke

[1] The Passover feast had the following order: (1) The prayer of the father (or master of the feast) and the first cup of wine. (2) The meal was served with bitter herbs and a prayer of thanksgiving. (3) The unleavened bread and the broth (*Charoset*), the lamb and the flesh of the freewill offering were eaten. (4) Then the bitter herbs were dipped in the broth and all ate of it. (5) The second cup was then mixed (the cup of Luke) and the Passover story was recited. (6) Then the "*Hallel*" was sung (Pss. 113, 114) and a prayer of thanksgiving was offered, after which the second cup was drunk. (7) Then the father (or master) washed his hands, broke the unleavened bread, blessed the giver of all bread; he then wrapped a piece of the bread in bitter herbs, dipped it in the broth (*Charoset*, a broth made of dates and fruit and of a red color) and ate it with a prayer of thanksgiving, so also some of the freewill offering (*Chagiga*); then, also, with a prayer, some of the lamb. (8) Now all must eat and finish the lamb save for a small last piece, which the father (or master) eats, and afterward washes his hands. Then the third cup was drunk, and the second part of the "*Hallel*" (Pss. 115-118) was sung. Then sometimes additional cups were drunk and Psalms 120 to 137 were sung, and the party dispersed with a prayer of benediction.

adds, " which is given for you : this do in remembrance of me "). Then he took the cup, and giving thanks he said, " This is my blood of the testament which is shed for many, truly I tell you I will drink no more of the fruit of the vine, until that day when I drink it new in the Kingdom of God." Matthew adds, " with you in my Father's Kingdom." Luke has a different formula : " This cup is the new testament in my blood, which is poured out for you." Thus Jesus says plainly, " I am going away. My passover journey is to death. Drink these emblems as the symbols of my presence until the Kingdom come." Even though the early " Narrative " has no injunction about a repetition of this feast, it was natural that, changed to suit altered circumstances, women admitted, and the sacrificial elements left out, this custom should be at once established as the memorial feast of our Lord, and as in accordance with his will. Thus Paul and Luke both intimate that it was established at Jesus's request. After the last cup was drunk the hymn was sung (Pss. 120 to 137) and all went out to the Mount of Olives.

III

THE GARDEN OF GETHSEMANE.[1] JESUS'S FINAL STRUGGLE WITH TEMPTATION (Matt. 26 : 36-56 ; Mark 14 : 32-42 ; Luke 22 : 39-46)

In this scene the "Narrative" is vivid and circumstantial. Luke adds the angel's visit and says that the drops of sweat were as blood. Matthew and Mark tell how Jesus separates himself from the disciples, taking only Peter, James, and John, and going a little distance says to them, "My soul is exceeding sorrowful, even unto death : abide you here and watch with me." That is : "My heart is breaking under this strain of coming apparent defeat, watch with me!" Then going forward he prays, "Oh, my Father, if it be possible let this cup pass from me ; nevertheless not as I will, but as thou wilt." "This cup of bitter sorrow I would if possible escape, but thou knowest best. Do thy will!" Returning he finds the disciples sleeping, and says to Peter, What! could you not watch with me one hour?

The hour of agony (Mark 14 : 32-37)

The prayer of Jesus (Mark 14 : 35, 36)

> Watch and pray that ye enter not into temptation,
> The spirit indeed is willing, but the flesh is weak.

The disciples warned (Mark 14 : 38)

Again he prays, and returning he finds them sleeping again, "For their eyes were heavy," and they know not

[1] An open garden, somewhere between the brook Kedron and the slope of the Mount of Olives.

what to reply to him. The third time he says, "Sleep on now and take your rest, I have now triumphed over my temptation. My soul is at peace." But at that moment Jesus realizes the betrayal is imminent and exclaims, "It is enough, the hour is come! The Son of Man is betrayed into heathen hands! Get up! We must go, he that betrays me is near!" It was too late. Judas approached and with the sign of a kiss pointed out Jesus. Here the narratives are not clear as to the exact order. Matthew makes Jesus say, "Friend, do that for which you are come!" and then follows the incident of the sword drawn and the ear of an attendant is cut off. John says Simon Peter did this. Luke adds that Jesus healed him. Matthew elaborates Jesus's defence. First he rebukes Peter, "Put up your sword again into its place. For all they that take the sword shall perish by the sword. My method is not force. Or do you think that I could not ask my Father now, and he would send me twelve legions of angels?" Later, according to all accounts he says, "Are you come out as against a bandit, with swords and sticks to seize me! I sat daily in the temple teaching and you did not take me. But this is done that the scriptures may be fulfilled." Then all forsook him and fled. One even left his garment in their hands and fled naked away (Mark 14 : 51, 52).

The betrayal by Judas (Mark 14 : 43-50)

IV

THE TRIAL BEFORE THE SANHEDRIN

1. *Jesus Arraigned* (Matt. 26 : 57-68; Mark 14 : 53-65; Luke 22 : 54-65)

Jesus before the ecclesiastical court (Mark 14 : 53-65)

The simple "Narrative" gives us the clearest account. Luke's version is founded on it and really adds nothing to it, but he has confused the arraignment before Caiaphas and the formal condemnation of the early morning session. Jesus is brought straight before the ecclesiastical conspiracy. Matthew tells us that Caiaphas was the leader (compare the account in John). In his presence false witnesses rehearse an isolated saying of Jesus's to the effect that he was to destroy the temple and rebuild it in three days (compare John 2 : 19), and two concur in it as the law required (Num. 35 : 30; Deut. 17 : 6). This becomes one of the accusations upon which Jesus was really put to death (cf. Mark 15 : 29, 30), although even here Mark says the agreement was not exact (14 : 59). Then the High-priest demands an answer from Jesus, "I charge you by the living God, that you tell us whether you are the Christ the Son of God?" "Are you the expected divine Messiah?" Jesus replied boldly to the question, "I am! And you shall see the Son of Man sitting at the right hand of power, and coming with the

clouds of heaven." Declaring that this was blasphemy, the High-priest tears his tunic, and calls for conviction, in which his obedient satellites readily concur. But now the formal condemnation must take place, and meanwhile Jesus is mocked and smitten in the open space before the court-room, those striking him demanding of him supernatural knowledge of their names.

Jesus is convicted and mocked (Mark 14 : 64, 65)

2. *Peter's Denial* (Matt. 26 : 58, 69-75 ; Mark 14 : 54, 66-72 ; Luke 22 : 54-62)

Peter, tempted by the maids, denies Jesus (Mark 14 : 54)

The " Narrative " as in Mark is, no doubt, the foundation for both the versions of Matthew and Luke and may be accepted as the primitive record. While Jesus is being mocked, the maids of the palace notice Peter, who has followed afar off and stands warming himself in the court. One remarks on his Galilean accent, made familiar, no doubt, by the teaching of Jesus, and says, " You were with the Nazarene Jesus ! " Peter denies this, and the cock crows. When he goes out into the porch other maids make the same remark. Peter denies again and then a third time with an oath. Again the cock crows, whereupon Peter remembered the words of Jesus, went out and wept bitterly. Luke says that Jesus " turned and looked upon Peter." This is possible, although the " Narrative " does not say so, and Jesus was certainly not on the porch outside (cf. John 18 : 15, 16).

3. *The Morning Session* (Matt. 27 : 1-10; Mark 15 : 1-5; Luke 22 : 66 to 23 : 1)

Death demanded (Mark 15: 1-5)

Jesus has been condemned. But the power of death-sentence was reserved now by Rome. So the members of the Sanhedrin take counsel how to induce Pilate, the Roman procurator, to pronounce such a sentence upon him. At dawn, being all assembled, Jesus is bound and taken to Pilate.

The remorse of Judas (Matt. 27: 3-10)

At this session Judas appears, according to Matthew 27 : 3-10 and Luke's account in Acts 1 : 18, 19, and returns the money paid him for the betrayal. He sees now the serious outcome, and remorse overtakes him. The chief priests refuse the money for the temple treasury. According to Acts, Judas seems to have bought a field (1 : 18); according to Matthew, after his suicide the priests bought it. Matthew attributes to Jeremiah the prophecy of Zechariah 11 : 13, following also the corrupted text.

V

THE TRIAL BEFORE PILATE (Matt. 27 : 11-14; Mark 15 : 2-5; Luke 23 : 1-12)

Jesus sent to Herod (Luke 23: 7-12)

The "Narrative" knows nothing of a sending of Jesus to Herod by Pilate. Luke alone gives us this incident. Nor

is it given in the John tradition; but the incident is striking and not improbable. The accusation before Pilate is that Jesus made himself out a king. According to the early "Narrative" Jesus answers nothing, so that Pilate wonders. Pilate offers to release Jesus as an act of grace. The crowd demands Barabbas. Thus the political world contemptuously rejects Jesus. The indifference of Pilate is his condemnation. Matthew alone tells us of Pilate's wife warning him of the danger in condemning Jesus, as "She had suffered many things in a dream on account of this righteous man." Pilate then releases Barabbas, and, washing his hands of the matter as though he had any right to shift the responsibility on to others, and scourging Jesus, orders him to be crucified. The mocking of the soldiers in the court of the prætorium then follows.

Pilate's attitude of indifference (Mark 15 : 2-5)

Pilate's wife's plea (Matt. 27 : 19)

VI

THE CRUCIFIXION (Matt. 27 : 32-56 ; Mark 15 : 21-41 ; Luke 23 : 32-49)

Mark's "Narrative" (15 : 21) gives us the names of two evidently well-known Christians, whose father, coming home from the field, was compelled to bear the cross under which Jesus staggered. "Simon of Cyrene was the father of Alexander and Rufus." Luke (23 : 28-31) adds

Jesus foresees the inevitable consequence of his rejection (Luke 23 : 28-31)

to the description of the path of sorrows the words of Jesus to the weeping women.

> Daughters of Israel weep not for me,
> But weep for yourselves and your children.
> Behold the days come in which they shall say,
> Blessed the barren and the wombs that never bare,
> And the breasts that have never given suck.
> When they shall say to the mountains, fall on us,
> And to the hills, bury us!
> For if they do these things in the green tree
> What shall be done in the dry?

Thus Jesus says, " Do not lament over me; the real disaster is the inevitable catastrophe that is yet to overtake Israel. Then children will be looked on as added misery, and men will long for death. For my death is only a sign of what is coming."

Jesus is crucified (Matt. 27 : 35; Mark 15 : 24; Luke 23 : 33)

Two malefactors are led with Jesus to Golgotha, the skull-like place, where the drink of wine and drugs is offered, by which the agony was, in some degree, abated. Jesus refuses the mixture. There Jesus was crucified between the two thieves, and in this connection Luke gives us (23 : 34) the first of the traditional sayings :

> Father, forgive them: for they know not what they do.

The soldiers below the cross distribute the poor garments of the condemned, and for Jesus's seamless tunic

Lots are cast for Jesus's garments (Mark 15 : 24)

they cast lots. Above the cross the "Narrative" tells us was the inscription :

THE KING OF THE JEWS.[1]

Jesus is mocked (Mark 15 : 29-32)

The crowd mock him, and two taunts are particularly flung at him, "Thou destroyest the temple and buildest it in three days!" and yet you are helpless on the cross; and, "He is the King of Israel, he saved others, himself he cannot save," that is, "You claim to be the Messiah to save Israel and you cannot even save yourself!" Matthew adds the taunt, "He trusted in God; let him deliver him now, if he desireth him: for he said, I am the Son of God." In these taunts the two other victims join. According to Luke, however, one only scoffs, saying, "Are not you the Christ? Save yourself and us." The other rebukes him, and says, "Do you not fear God, seeing we suffer the same judgment, but we suffer justly, and receive the due reward for our deeds, but this man

[1] John tells of the dispute with Pilate, the Jews wanting the inscription to read, "He said I am King of the Jews." But Pilate will not thus make himself the mere tool of the Sanhedrin. If Jesus deserved death it was only as a political pretender, and as such Pilate stamps him. The words over the cross are said by John to have been written in Hebrew, Latin, and Greek.

Matt.	This is Jesus	the King of the Jews
Mark	.....	the King of the Jews
Luke	This is	the King of the Jews
John	.....	Jesus of Nazareth the King of the Jews

has done nothing wrong." Then follows, according to Luke, the second traditional saying of the cross. The thief turns to Jesus and says, " Jesus, remember me when you come into your Kingdom," and Jesus replies :

Truly I tell you, to-day you will be with me in Paradise ! (Luke 23 : 43.)[1]

The cry of the repentant thief (Luke 23 : 43)

The " Narrative " as given in Matthew and Mark gives only one more word of Jesus on the cross, which is omitted by Luke and John. " *Eloi, Eloi, Lama Sabachthani*, or My God, my God, why hast thou forsaken me? " The afternoon darkens and many seem impressed. One —no doubt a soldier—not understanding the dialect fully, thinks Jesus calls Elijah, about whom he has some shadowy knowledge, and says, offering Jesus wine on a sponge, " Let us see if Elijah comes to take him down." Jesus cries with a loud voice. Luke alone gives the cry : Father, into thy hands I commend my spirit, and died. The veil of the temple was torn in two, from the top to the bottom. The memory of the awful event was coupled in the minds of the early Christians with natural convulsions, and Matthew even says that men were raised up from the dead. The centurion standing by said, " Truly this man was the Son of God." And the women, Mary Magdalene, and Mary the mother of James and

Jesus again offered wine (Mark 15 : 36)

Jesus dies (Mark 15 : 37)

[1] Between these two sayings of the cross given by Luke it is usually thought John's saying " Woman, behold thy Son ! Behold thy Mother ! " is to be inserted.

Mark 15 : 41

Joses, and Salome stood watching all these happenings from afar.[1]

[1] John adds other sayings so that seven may be arranged about as follows: (1) Luke 23 : 34. (2) John 19 : 26, 27. (3) Luke 23 : 43. (4) Matt. 27 : 46. (5) John 19 : 20. (6) John 19 : 30, and (7) Luke 23 : 46.

THE RESURRECTION OF THE CHRIST

THE RESURRECTION OF THE CHRIST

I

THE GRAVE

1. *With the Rich in his Death* (Matt. 27 : 57-61 ; Mark 15 : 42-47 ; Luke 23 : 50-55)

Joseph of Arimathæa, a councillor of social importance and wealth, begs the body of Jesus from Pilate. Luke says he had not consented to the Sanhedrin's deed, and the "Narrative" assures us that "he was looking for the Kingdom of God." That is, was expectant of the Messianic coming. Pilate is surprised at the suddenness of the decease, but, making inquiry of the commanding officer, assures himself of the fact and gives consent. Joseph wrapped the body in a clean linen cloth, and laid it in his new-made tomb. Some of the women go to prepare spices for embalming the body so soon as the law would permit it (but cf. John 19 : 39, 40); however, Mary Magdalene and Mary the mother of Joses remain there "sitting over against the sepulchre."

Jesus is laid in a new-made tomb (Mark 15: 42-47)

2. *The Watch* (Matt. 27 : 62-66; 28 : 11-15)

The grave watched by soldiers (Matt. 27: 62-66)

Matthew alone relates how the ecclesiastical authorities petitioned Pilate to have the tomb watched, saying, " We remember that that impostor said while yet alive : ' After three days I will rise again.' " They pretend to fear the disciples coming and stealing him away, and saying unto the people, " He is risen from the dead ; " and that the last confusion will be worse than the first. They get the guard from Pilate, and seal the tomb. Matthew also alone relates how the watch, returning, report, not to Pilate, but to the chief priests, who are said to have given them " large money " and put a story in their mouths of how while they slept, Jesus's disciples came and stole him away. This saying, Matthew remarks, was current among the Jews until his day.

3. *The Empty Tomb* (Matt. 28 : 1-8; Mark 16 : 1-8; Luke 24 : 1-8)

The resurrection story at the tomb (Mark 16: 1-8)

As morning began to dawn the women came with the spices which they had prepared. Matthew describes the resurrection as accompanied by natural phenomena and an affrighted watch. Of this the " Narrative " says nothing. But Mary Magdalene, the other Mary and Salome, are just wondering how they shall roll away the stone before the tomb, when they see that it is rolled away, and a young man (Matthew—an angel; Luke—two young

men), clothed in a white robe, is sitting there, who says, "Be not amazed. You seek Jesus the Nazarene, who has been crucified; he is risen, he is not here. Behold the place where they laid him." This Luke somewhat amplifies: "Why seek ye the living among the dead," and "remember how he spake unto you when he was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24 : 5-7).

II

THE APPEARANCES OF JESUS[1]

1. *Matthew's Account* (Matt. 28 : 9-20)

Jesus appears to the women, Mary Magdalene and the other Mary with Salome, and says to them: "Do not be frightened; go tell my brethren that they return to Galilee, and there shall they see me."

The great missionary commission (Matt. 28 : 16-20)

Then the eleven disciples go into Galilee "unto the mountain" (Matt. 28 : 16) where Jesus had given an appointment. There when they see him, they worshipped him, "but some doubted." Then Jesus says to them: "All authority has been given me in heaven and earth. Go you therefore and make disciples of all the nations,

[1] No arrangement of the appearances of Jesus is without difficulty. Omitting naturally the accounts of John and Paul, we find even the Synoptics not in full accord.

baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things which I have commanded you : and lo, I am with you always even unto the end of the world." Thus Jesus is thought of as renewing his missionary charge, but now to the whole world. "Go," he says, "in my name, and establish disciples in bands consecrated for teaching purposes, and trust wholly in me, who will be with you forever!"

2. *Mark's Account* (16 : 9-20)

The doubtful version of the commission (Mark 16 : 9-20)

The grave doubt as to the genuine character of these verses is reflected by the Revised Version, which separates them from the resurrection narrative. According to this account Jesus appears first to Mary Magdalene, who tells the others, who disbelieve. Then to two (the Emmaus story of Luke 24 : 13) and then to the eleven, whom he upbraids and to whom he gives the commission, "Go you into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned;" this last phrase being a late reflection, and marking the passages as late in origin. Then follow words suggesting the directions to the seventy. Thereupon Jesus is received up. This conclusion of the gospel cannot be quoted as authoritative on account of grave textual doubts concerning the whole passage.

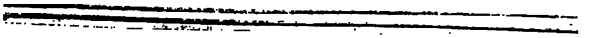
3. *Luke's Account* (24 : 12-53)

The women came back, apparently having simply seen the empty tomb and heard from the angel that Jesus was risen. Peter then ran to the tomb, and "departed to his home," wondering at that "which was come to pass." Then follows the circumstantial story of the appearance at Emmaus. Jesus joins two, one of whom is named Cleopas, and talks to them of the Kingdom. They tell of the vision of angels and the empty tomb, but say nothing of an appearance. Then Jesus says, "Oh, how without sense you are, and slow to believe in all that the prophets have spoken; ought not the anointed one to have suffered these things and to enter into his glory?" Thereupon Jesus explains, beginning with Moses, all the prophecies concerning himself. They, however, only recognize him "in the breaking of bread." And then while they wonder he vanishes from before them. On their return to Jerusalem they hear that Jesus had appeared to Simon. While they are thus speaking, Jesus appears and says, "Peace be unto you." They are troubled, and he adds, "Why are you troubled? Why do doubts rise in your hearts? Look at my hands and my feet, that it is I myself. A spirit does not have flesh and bones as you see me having." After he had asked for food, he ate before them. After that he gives a final admonition: "These are my words which I spoke unto you, while I was yet

with you, how all things must needs be fulfilled, which are written in the law of Moses, the prophets, and the psalms concerning me." "Thus it is that the Christ shall suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem, you are witnesses. And now I send forth the promise of my Father unto you: but wait in the city until you are clothed with power from on high."

Then he led them out over against Bethany. There he blessed them. The clause saying he "was carried up into heaven," is very doubtful. Thence the disciples return to Jerusalem and the temple with great joy, and blessing God.

APPENDIX



APPENDIX

I

THE METHOD OF STUDY OF THE SYNOPTIC GOSPELS

Independently of any acceptance of modern hypotheses, to master the contents of the Synoptic Gospels, the "two-document" theory may be made great use of. First acquire familiarity with Mark's Galilean narrative, chapters 1-10, then with his narrative of the journey to Jerusalem, the days spent there, the passion and the closing scenes.

Then separate out that which is common to Luke and Matthew, and is in part found in Mark. This material must become also familiar in its phrases, favorite turns, etc. Then master the matter peculiar to Luke and the additional material of Matthew. Now begin with Matthew, marking the weaving of the two streams of information with the indications of Matthew's special point of view. The same may now be done with Luke. Thus we gain acquaintance with the elements of likeness and dissimilarity, become familiar with the spirit of the fundamental tradition and with its points of contact with the later expansion and development in Matthew and

Luke. The vocabulary of the three writers becomes instinct with a separate life, and the use of fundamental traditions, however communicated, becomes plain. Even in the Revised Version the quick student will catch the grammatical turns and peculiarities that belong to the fundamental traditions, and the modifications of these, as the traditions were explained, expanded, and adopted by the inspired writers. The freedom of the method employed by the inspired authors suggests the reliance upon that living Spirit promised to the Church which took the place of the barren verbalism characteristic of the scribes and Pharisees in their dealing with truth.

II

THE "SEVEN WOES" OF MATTHEW'S GOSPEL

No more instructive example can be studied of Matthew's method in contrast with that of Luke than that of the "seven woes," of Matthew 23: 1-36 and Luke 11: 37-52. In Matthew, "Jesus spoke to the multitude and to his disciples;" in Luke he is sitting at the dinner-table of the Pharisee. Matthew has seven woes, Luke has only six. In this latter number Luke corresponds to the six "woes" of Isaiah 5: 8-24. But neither in Matthew nor in Luke is it possible absolutely to separate between the comments of the inspired writers and the words upon which they comment, or which they rearrange. An examination in full detail needs, naturally, recourse to the Greek text, and some knowledge of Hebrew, but

with only the Revised Version in hand an examination is profitable. Matthew begins with a solemn pronouncement repeated in all the verses save one. This Luke omits in full, though often repeating parts of it.

Woe unto you, scribes and Pharisees, hypocrites!
Because ye shut the Kingdom of Heaven against men,
For ye enter not in yourselves,
Neither suffer ye them that are entering to enter (Matt. 23:13).

Woe unto you, scribes and Pharisees, hypocrites!
For ye took away the key of knowledge.
Ye enter not in yourselves;
Them that are entering ye hindered (Luke 11:52).

The last two lines show at once that Luke has made a change in the interests of his Gentile readers to whom the "scribes and Pharisees" having the command of the entrance to the kingdom of heaven would have been a strange thought. But with this common Jewish opinion Matthew's readers are familiar. For them the "Pharisees sat in Moses's seat" (Matt. 23:2). So although the "Kingdom of heaven" is characteristic of Matthew, it is safe to assume that the original of the second line more nearly corresponds to Matthew's version. This also explains Luke's omission of "Pharisees," he having said "key of knowledge," the word "scribes" was sufficient. They were the theologians who had the key of knowledge, not the Pharisees. In the interests of literary grace Luke changes the last line to "hindered" instead of not "suffer to enter."

Woe unto you, scribes and Pharisees, hypocrites!
For ye compass land and sea to make one proselyte
And when he is become so,
Ye make him two fold more a child of Hades than yourself
(Matt. 23:15).

This Luke omits entirely. His readers knew nothing of the Pharisaic propaganda, which ended after Jerusalem's fall. Matthew's readers were, however, familiar with it.

The third woe of Matthew surprises us at once by omitting the familiar "Scribes, Pharisees, hypocrites!" It begins simply, "Woe unto you, ye blind guides!"

Luke has no verse corresponding to this one. Perhaps because again the verse deals with matter which Gentile readers after the fall of Jerusalem could not understand. But one is struck at once by the fact that the familiar introduction to the verse is changed. A further examination reveals three strophes in different rhythm from the other verses. To reproduce this roughly, we may render them:

Woe unto you, blind guides who are saying,
Who would swear by the temple, 'tis nothing!
Who would swear by his temple's gold, he is bound.
Foolish and blind ones, for which is the greater,
The gold or the temple making holy the gold?

(Woe unto you, blind guides who are saying),
Who would swear by the altar, 'tis nothing!
Who would swear by the gift thereupon, he is bound!
(Foolish and) blind ones, for which is the greater,
The gift or the altar, making holy the gift?

Who then swears by the altar, swears by it and all in it,
Who then swears by the temple, swears by it and all in it,
Who then swears by the heaven, swears by it[1] and him in it
(Matt. 23:16-22).

We must then either increase the number of "woes" as Matthew gives them to more than seven, or again reduce to the same number as Luke by omitting these in this place. They are undoubted sayings of our Lord, full of the divine common-sense that mark his teachings; but Matthew has interrupted the measure, and included them here, because he makes no endeavor to preserve the Hebrew or Aramaic rhythm in giving us the Greek, and they fit the context. The fact that Isaiah's "woes" numbered six, and that Luke having omitted one of Matthew's makes up the number again to six, suggests, at least, leaving these sayings provisionally aside. Matthew was fond of the number seven (Matt. 12:45; 15:34-36; 22:25) as the familiar round number of Jewish life. For Luke's readers it had no special meaning.

We therefore consider verses 23 and 24 as the third strophe. Comparison again with Luke shows the process of expansion before noted. The first line read, unquestionably,

Woe unto you, scribes and Pharisees, hypocrites!
For ye tithe mint and anise and cummin (Matt. 23:23).

Woe unto you . . . Pharisees. . . .
For ye tithe mint and rue and all herbs (Luke 11:42).

[1] Compare Matt. 5:34, 35 whence the words "God's throne" are here introduced. They mar the rhythm, and may be omitted.

Both versions also have the lines:

> But these ye ought to have done,
> And not to have left the other undone (Matt. 23:24).

> But these ye ought to have done
> And not to leave the other undone (Luke 11:42).

That therefore both Matthew and Luke found these lines in the "Collection of Sayings" cannot be disputed. The question arises, however, did they find them in this strophe?

Matthew has in his version as the last line:

> And have left undone the weightier matters of the law, judgment, mercy, faith (23:23).

Luke has:

> And pass over judgment and the love of God.

That Matthew is again to be followed, we may assume, first because his description of the tithing is more expressive to a Jewish mind—the smallest spice is to be tithed—mint, anise (or dill) and cummin. Luke, without so vivid a memory of this tithing casuistry, says roughly, "all garden herbs." Secondly because over against these three spices of Matthew are placed the three graces, "judgment, mercy, faith," which Luke translates into "judgment and the love of God." The general scheme of the verses seems to be, however, four lines (omitting the inserted stanza of Matthew). Into this scheme would fit provisionally some such arrangement as this:

> Woe unto you, scribes and Pharisees, hypocrites!
> For ye tithe mint and anise and cummin,

And omit the deep things of the law,
And pass over justice and mercy and faith.

These things ye ought indeed to have done
And not left the other things undone.
Blind guides which strain at a gnat
And then swallow a camel.

Luke distributes the lines of this strophe over the conversation with the Pharisee at the table, but the verbal correspondence with Matthew is evident (verse 39). Luke adds also in verses 40 and 41 words that do not belong to Matthew's account. The last verse sounds like divine irony. Matthew, on the other hand, keeps within the four-line scheme, and with the possible exception of the second, "Thou blind Pharisee," preserves also the balance of the lines.

Woe unto you, scribes and Pharisees, hypocrites!
For ye cleanse the outside of the pot and the platter
But within they are full of extortion and lust.[1]
Cleanse first the inside of the pot and the platter.

The addition of "Thou blind Pharisee!" and of the last line "that the outside may become clean also," are not necessary to the sense, and spoil the balance and weaken even the force of the saying. Luke does not give them, but this, however, may be accounted for by the connection in which he puts the lines.

It is again in Matthew that the fourth stanza is found most intact. The last two lines, Matthew 23:28, are evidently ex-

[1] Following Luke's rendering as more like the charge made against the Pharisees than that of intemperance.

planations by the inspired writer himself for the sake of his hearers. Luke also (11 : 44) for the sake of his readers interprets the saying of the tombs. The whitened tombs of Palestine were, it may be, less familiar to Roman readers than the Jewish catacombs of the campagna over which "men walked, not knowing it." We may therefore render:

> Woe unto you, scribes and Pharisees, hypocrites!
> For ye are like unto whitewashed sepulchres.
> Which outwardly appear indeed blooming,
> But within are full of dead men's bones.[1]

The last verse is given in both Matthew and Luke with a fulness that makes the reconstruction of the strophe difficult. Luke explains to his Gentile readers the allusion to the tombs of the prophets more directly than Matthew, who, writing to Jewish Christians, can expound without explanation. Matthew's addition "and say, If we had been in the days of our fathers, etc.," though a genuine teaching of Jesus, hardly belongs here. The first lines give no difficulty:

> Woe unto you, scribes and Pharisees, hypocrites!
> For ye build the tombs of the prophets.

The explanation of Matthew and Luke, however, need only be stripped away and we have two lines giving in words common to both the essential ideas. The whole strophe we may then render:

> Woe unto you, scribes and Pharisees, hypocrites!
> For ye build the tombs of the prophets.

[1] The words "all uncleanness" are taken from preceding lines.

Witness then, ye are sons of them slaying the prophets,
So fill up the measure of these your fathers.

The words "garnish the tombs of the righteous," suggest at first sight the familiar parallelism. But they are rather to be considered Matthew's application of the saying to his own later day. Luke's words, "For ye build the tombs of the prophets and your fathers killed them," is purely explanatory.

It would, of course, be vain to say that such a rearrangement can be more than an approximate estimate of the original form. At the same time a mass of evidence not here reproduced, from analogy and the examination of possible Hebrew expressions, makes the attempt not a mere searching in the dark. After textual criticism has done its most, there still remain open large sources of information by which we may hope to go behind even the best text and enjoy large vistas by means of an unfolding literary form.

III

IMPORTANT SYNOPTIC LITERATURE

A good introduction to the study of the Synoptic question is Edwin A. Abbott's article in the "Encyclopædia Britannica" (Vol. V.) on "Gospels." Dr. Charles A. Briggs's work on "The Messiah of the Gospels" (Scribners, 1894) is also indispensable for its suggestiveness. Dr. Briggs has further contributed richly to the understanding of the literary forms of Jesus's teaching in four papers in the *Expository Times* for June, July, August, and September, 1897. Dr. A. Plummer has

furnished a good commentary upon Luke (Scribners, 1898), but the treatment errs in an excessive caution, and maintenance of traditional opinions. The harmony of the three gospels attempted by John Calvin has historical value (Calvin Translation Society, 1846, 3 vols.), and is interesting as one of the first presentations of the Synoptic problem, but naturally the treatment is entirely uncritical. Schürer's "Jewish People in the Time of Christ" (T. and T. Clark, 1885–86) is exceedingly valuable for its side-lights upon the whole question. It is far more valuable than Edersheim's "Life and Times of Jesus" (London, 1886), which is more popular but uncritical in the use of the sources. Two open-minded, yet exceedingly traditional treatments of the question are found in P. T. Gloag's "Introduction to the Synoptic Gospels" (T. and T. Clark, 1895) and B. F. Westcott's "Introduction to the Study of the Gospels" (Macmillan, 1895). G. H. Gilbert's "Student's Life of Jesus" (Chicago, 1900), and his "Revelation of Jesus," are clear and quite suggestive, but are a little unfinished and hasty. Wendt's "Teachings of Jesus" (T. and T. Clark, 2 vols.) is masterly and abounds in suggestions. The critical positions taken are bold, and need careful independent examination. Davidson's work, "Introduction to the Study of the New Testament" (London, third edition, 1894), can be read with profit, although some reserve is necessary in the acceptance of not a few contentions. Rush Rhees's "Life of Jesus of Nazareth" (Scribners, 1900) will be of the greatest service in aiding the student to follow the life of Jesus in the Synoptic gospels. Weiss's "Life of Jesus" (T. and T. Clark, 2 vols.) is indis-

pensable for all advanced students, and Weiss's "New Testament Theology" (T. and T. Clark, 2 vols.) is also a mine of wealth, but is exceedingly hard reading. Salmon's "Introduction" (Scribners) is useful and simply written. The same may be said of Bacon's "Introduction to the New Testament" (Macmillan, 1900). The discussion of the Synoptic question is carried on from three different stand-points by Badham, "Formation of the Four Gospels" (London, 1892), Carpenter, "The First Three Gospels" (London, 1890), and Jolly, "The Synoptic Problem" (London, 1895), but they add little to the German writers whom they freely cite. For the student who reads Greek and German, Heineke's "Synopse der Evangelien" (Giessen, 1898) is of high value, although in details the Greek must be here and there corrected from some standard text. The finest work on the subject of New Testament Introduction has been done in four volumes all bearing the same title, "Einleitung in das Neue Testament." The first, by Holtzmann (Freiburg, 1892), is free and daring in treatment, exceedingly suggestive, but sometimes under the sway of a theory. This is still more the case in Jülicher's brilliant work, which has the great advantages of brevity and exceedingly good style (Leipzig, 1894). On the whole, B. Weiss (Berlin, 1899) has crowned his life-work with the most useful introduction for the general student. It is so calm, so reverent, and so well-balanced, that no German-reading student ought to be without it. Zahn's two volumes (Leipzig, 1900) are storehouses of learning, and abound in material of the highest value. They are, however, filled with an apologetic

that represents a past position, and reflect an excessive scholasticism in theological opinion. Paul Wenle has done an admirable piece of work in a small book, "Die Synoptische Frage" (Freiburg, 1899), although here and there the reader may mark a lack of critical caution. B. Weiss's "Greek Text of the Four Gospels" (Leipzig, 1900) is a most valuable contribution to the textual study of the Synoptics, and underlies for the most part the work of this volume. Dalman, "Die Worte Jesu" (Leipzig, 1898), and A. Resch in his "Logia" and "Agrapha" (Texte und Untersuchungen, Bd. v., Heft 4), have done work accessible only to the student with some knowledge of Hebrew as well as Greek and German. Dalman attempts the task of a retranslation of the words of Jesus often in use into the northern dialect of the Palestinian Aramaic. Resch contends that the "Logia" were written in classic Hebrew, and has attempted a retranslation into that dialect. This entire task belongs, of course, rather to the future, after much preliminary investigation has paved a more even way for it. But these attempts are full of suggestion and help. Special fields of inquiry have their own literature, upon which we cannot touch. The standard commentaries may, of course, be constantly consulted with advantage. Two volumes on the Parables deserve, however, particular mention. A. B. Bruce's "Parabolic Teaching of Christ" (T. and T. Clark), and Jülicher's "Gleichnissreden Jesu" (Freiburg, 1899), are special treatments of high value, the first for its spiritual insight, and the second for its critical acumen.

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